

in a Discourse

Which Lays Open the Manifold
and Amazing WOUNDS of a
TROUBLED CONSCIENCE,
and Pours the Balsam of Reaso-
nable Counsils and Comforts into
those Terrible WOUNDS.

Being Two Sermons, Preached at
Boston, in the Month of
December. 1690.

BJ COTTON MA

O admirabilis et cunctis
 (arist.) manifestum, quod
 M. de la C. cum sit
 natus

Aug. 30, 1907

Printed by Barr & Sons

Index for Nucleus B-2

4-5-11-13-15-17-19-21-23-25-27-29-31-33-35-37-39-41-43-45-47-49-51-53-55-57-59-61-63-65-67-69-71-73-75-77-79-81-83-85-87-89-91-93-95-97-99-101-103-105-107-109-111-113-115-117-119-121-123-125-127-129-131-133-135-137-139-141-143-145-147-149-151-153-155-157-159-161-163-165-167-169-171-173-175-177-179-181-183-185-187-189-191-193-195-197-199-201-203-205-207-209-211-213-215-217-219-221-223-225-227-229-231-233-235-237-239-241-243-245-247-249-251-253-255-257-259-261-263-265-267-269-271-273-275-277-279-281-283-285-287-289-291-293-295-297-299-301-303-305-307-309-311-313-315-317-319-321-323-325-327-329-331-333-335-337-339-341-343-345-347-349-351-353-355-357-359-361-363-365-367-369-371-373-375-377-379-381-383-385-387-389-391-393-395-397-399-401-403-405-407-409-411-413-415-417-419-421-423-425-427-429-431-433-435-437-439-441-443-445-447-449-451-453-455-457-459-461-463-465-467-469-471-473-475-477-479-481-483-485-487-489-491-493-495-497-499-501-503-505-507-509-511-513-515-517-519-521-523-525-527-529-531-533-535-537-539-541-543-545-547-549-551-553-555-557-559-561-563-565-567-569-571-573-575-577-579-581-583-585-587-589-591-593-595-597-599-601-603-605-607-609-611-613-615-617-619-621-623-625-627-629-631-633-635-637-639-641-643-645-647-649-651-653-655-657-659-661-663-665-667-669-671-673-675-677-679-681-683-685-687-689-691-693-695-697-699-701-703-705-707-709-711-713-715-717-719-721-723-725-727-729-731-733-735-737-739-741-743-745-747-749-751-753-755-757-759-761-763-765-767-769-771-773-775-777-779-781-783-785-787-789-791-793-795-797-799-801-803-805-807-809-811-813-815-817-819-821-823-825-827-829-831-833-835-837-839-841-843-845-847-849-851-853-855-857-859-861-863-865-867-869-871-873-875-877-879-881-883-885-887-889-891-893-895-897-899-901-903-905-907-909-911-913-915-917-919-921-923-925-927-929-931-933-935-937-939-941-943-945-947-949-951-953-955-957-959-961-963-965-967-969-971-973-975-977-979-981-983-985-987-989-991-993-995-997-999-1001-1003-1005-1007-1009-1011-1013-1015-1017-1019-1021-1023-1025-1027-1029-1031-1033-1035-1037-1039-1041-1043-1045-1047-1049-1051-1053-1055-1057-1059-1061-1063-1065-1067-1069-1071-1073-1075-1077-1079-1081-1083-1085-1087-1089-1091-1093-1095-1097-1099-1101-1103-1105-1107-1109-1111-1113-1115-1117-1119-1121-1123-1125-1127-1129-1131-1133-1135-1137-1139-1141-1143-1145-1147-1149-1151-1153-1155-1157-1159-1161-1163-1165-1167-1169-1171-1173-1175-1177-1179-1181-1183-1185-1187-1189-1191-1193-1195-1197-1199-1201-1203-1205-1207-1209-1211-1213-1215-1217-1219-1221-1223-1225-1227-1229-1231-1233-1235-1237-1239-1241-1243-1245-1247-1249-1251-1253-1255-1257-1259-1261-1263-1265-1267-1269-1271-1273-1275-1277-1279-1281-1283-1285-1287-1289-1291-1293-1295-1297-1299-1301-1303-1305-1307-1309-1311-1313-1315-1317-1319-1321-1323-1325-1327-1329-1331-1333-1335-1337-1339-1341-1343-1345-1347-1349-1351-1353-1355-1357-1359-1361-1363-1365-1367-1369-1371-1373-1375-1377-1379-1381-1383-1385-1387-1389-1391-1393-1395-1397-1399-1401-1403-1405-1407-1409-1411-1413-1415-1417-1419-1421-1423-1425-1427-1429-1431-1433-1435-1437-1439-1441-1443-1445-1447-1449-1451-1453-1455-1457-1459-1461-1463-1465-1467-1469-1471-1473-1475-1477-1479-1481-1483-1485-1487-1489-1491-1493-1495-1497-1499-1501-1503-1505-1507-1509-1511-1513-1515-1517-1519-1521-1523-1525-1527-1529-1531-1533-1535-1537-1539-1541-1543-1545-1547-1549-1551-1553-1555-1557-1559-1561-1563-1565-1567-1569-1571-1573-1575-1577-1579-1581-1583-1585-1587-1589-1591-1593-1595-1597-1599-1601-1603-1605-1607-1609-1611-1613-1615-1617-1619-1621-1623-1625-1627-1629-1631-1633-1635-1637-1639-1641-1643-1645-1647-1649-1651-1653-1655-1657-1659-1661-1663-1665-1667-1669-1671-1673-1675-1677-1679-1681-1683-1685-1687-1689-1691-1693-1695-1697-1699-1701-1703-1705-1707-1709-1711-1713-1715-1717-1719-1721-1723-1725-1727-1729-1731-1733-1735-1737-1739-1741-1743-1745-1747-1749-1751-1753-1755-1757-1759-1761-1763-1765-1767-1769-1771-1773-1775-1777-1779-1781-1783-1785-1787-1789-1791-1793-1795-1797-1799-1801-1803-1805-1807-1809-1811-1813-1815-1817-1819-1821-1823-1825-1827-1829-1831-1833-1835-1837-1839-1841-1843-1845-1847-1849-1851-1853-1855-1857-1859-1861-

in (or) more
Lufannah
Lufannah Rithner
Elizabeth

I N T R O D U C T I O N.

OUR Blessed Saviour has in most Approving, yea, in most Applauding Terms, recommended unto us the Example of that Compassionate Samaritan, who finding a Wounded Neighbour, in Luk 10. 34. Bound up his Wounds, pouring in Oyl and Wine. It is not for me to Read you a Lecture of Chirurgery thereupon: or, to teach you the Art of boyling, what Paracelsus called his Balsamum Samaritanum, from the Prescription of it in the Parable; or, to tell you That besides the Use of common Oyl in Wounds that reach not the Bone, there was also a most surprising Balsam in such Oyl, as the Ancients usually Reserv'd from Generation to Generation, till Age had fetch'd out all the Sweets of it. But I would rather endeavour to imitate the Example of that Good Samaritan, by dressing the Wounds in the Spirits of my Neighbours, with a precious Oyl that has been kept many Hundreds of Years for such a Service; and therefore abundantly

Introduction.

ing the use of all Books (for while I was
composing of this, I chose utterly to
throw other Books aside, except as I have
now and then *Remembered* what I have
Read) but the *Bible*, which alone I have
with some hearty *Supplication*, and some
little *Experience*, for my Help in Applying
of it, made my whole *Dispensatory* [For
Non hoc Lictio docet, sed Unctio; non Litera,
sed Spiritus; non Eruditio, sed Exercitatio]
I shall there seek first the Cause, and then
the Cure of, *A Wounded Spirit*. The
Text on which I Preach'd my First Pub-
lick Sermon, by the direction of Provi-
dence, was that in Luk 4. 18. *He hath sent*
me to Heal the Broken-hearted. And among
other *Essayes* of the Ministry so begun,
which I have *Conscientiously* made in the
Service of the Great Lord our Healer,
upon this Design, I have now many years
after Preached the *Two* Sermons, which
the Reader is here Entertained with; I
confess, that he who comes upon this Er-
rand, should be *One of a Thousand*, where-
as 'tis the meanest and lowest of *Many*
Thousands, even in this little Country,
with whom the Reader is now concern-
ed. But, O may my Lord, and Master send
me Good Speed this Day.

(VI)

WINE and OYL

Poured into the WOUNDS of a

Troubled

CONSCIENCE

Proverbs XVIII. 14.

A Wounded Spirit who can be

SERMON I

[The CALL of a Wounded Spirit]

[P. M. 13 D. 10 M. 1691.]

Behold, a Sentence of High
among, *The* *drope* *the* *Pen*
In this verse, there are two
des *drope* *drope* *from* *the* *Pen*

A 3

2 The Cause and Cure of

Great King, under the Inspirations of the Almighty God; and the Spirit of man, is the Subject of them both. By the Spirit of a man, is more peculiarly meant, his Conscience; and of this,

The first Assertion is, *The Spirit of a man, will sustain his Infirmary.* To the Substantive, Spirit, Let the Adjective, Good, be affixed; as the twenty second verse of this Chapter, gives you another Instance of the like Epithet understood; and then this is the sense of it. Whatever Adversity, a man may be Expos'd unto, a Good Spirit will bear it patiently, cheerfully, becomingly. When a man has a clear spirit, or a Spirit well fortified with Innocence, then well fares the stout Heart of him, under the most cross Accidents in the world. It was David's Prayer, *Lord, make my Heart sound in thy Statutes.* The man that hath such a Good Conscience, in the worst of Times and Things may say, *I am sound at Heart, I am Heart-whole still.* A Good Spirit is a Great Spirit, and a strong Heart, a strong One.

The next Remark is, *A Wounded Spirit can hear.* The Interrogation

Wounded Spirit.

plies that, *None can.* Every other *Infirmity* or *Calamity* may be *Endured* with some *Composedness* of *Mind*; but *This* there can be no quiet or easy bearing of. Wherefore our Doctrine is,

That a Wounded-Conscience. is. of all things the most Intolerable.

That we may have a full Schame of this Truth, we are to lay down this,

Preliminary.

The *Wisdom* of *God*; hath set up a *CONSCIENCE* in the *Spirit* of *Man*. *Man* does consist of *Spirit* as well as *Body*; 'tis the *Anatomy* of *man*. In Gen. 2. 7. *The Lord Formed Man out of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a Living Soul.* It was the *fatal* mistake of the poor *Indians* in *North America* when they first beheld an *European* turn his back, to think, *that the first and best of men, were but but one Creature, as the rest of the world, as absurd is the Impression of the Sadducees, who think,*

4 *The Cause and Cure of a*
man to be but *One Substance*. The Body
of man is but the Cabinet, in which lies
that Jewel, the Spirit of Man; every
man of us all has *A spiritual and Immor-*
tal Substance, able after a reasonable man-
ner to Think and Will; and fitted for a
Life in an Humane Body. Well, There
is a *Conscience* in that Spirit; a marvel-
lous Faculty, or Habit, or Power, or
how shall I call it? ...a certain *something*,
which the Spirit of a man is endued
withal; and that great thing in short is,
A mans Judgment of himself, as under the
Judgment of God. With such a glorious
Instrument of Government in them, the
God of Heaven most wisely, did Create,
and still does *Manage* the Children of
Man. *Conscience* is, in plain English, *A*
Knowledge with another. The Spirit of a
man, does know or own together with
God, several things about the man him-
self; it also speaks what it knows, and it
says, *God knows that things are so*; it
shows what we should be or do; it knows
what we have been or done; & it knows
what is to be the *Consequence*, what the
just *Recompence* of all. *Conscience* would
set a man as under the *Moral* Law.

Wounded Spirit.

ment of God; and it informs him, of his Duty, his Practice, and his Reward. There is a most penetrating Syllogism, whereby Conscience does give us this Information. First, there is the Dictate of Conscience, in a Proposition; which is, *The Law of God, is, thus, and with such Promises, and such Threatnings, 'tis Rati- fied.* There is then the Witness of Conscience, in an Assumption; which is this, *Thou hast kept the Law of God, or else, Thou hast broke that Holy Law.* So lastly, there comes the Judgment of Conscience, in a Conclusion; which is either, *The Happiness proposed is thine, or else, Thou mayst expect the Adversity threatened.* Such a Conscience is there in all; which Excusing or Condemning Principle, tho' it be not, *The Man Christ*, as the Deluded Quakers have accounted it, yet it is to be Reverenced as an Heavenly Ray, with which the Lord Jesus Christ, our Maker, has Enlightened us.

But there are two Enquiries, which we have now to insist upon.

The First Question.

HOW and *WHENCE*, does a man come to have a Wounded Conscience in him?

this shot repeats the previous one, but with different lighting.

4 *The Cause and Cure of a*

man to be but One Substance. The Body of man is but the Cabinet, in which lies that Jewel, the Spirit of Man ; every man of us all has A spiritual and Immortal Substance, able after a reasonable manner to Think and Will ; and fitted for a Life in an Humane Body. Well, There is a Conscience in that Spirit ; a marvellous Faculty, or Habit, or Power, or how shall I call it ? ...a certain something, which the Spirit of a man is endued withal ; and that great thing in short is, A mans Judgment of himself, as under the Judgment of God. With such a glorious Instrument of Government in them, the God of Heaven most wisely, did Create, and still does Manage the Children of Men. Conscience is, in plain English, A Knowledge with another. The Spirit of a man, does know or own together with God, several things about the man himself ; it also speaks what it knows, and it says, God knows that things are so ! It knows what we should be or do ; it knows what we have been or done ; & it knows what is to be the Consequence, what the just Recompence of all. Conscience considers a man as under the Moral Govern-

ment of God ; and it informs him, of his Duty, his Practice, and his Reward. There is a most penetrating Syllogism, whereby Conscience does give us this Information. First, there is the Dictate of Conscience, in a Proposition ; which is, *The Law of God, is thus, and with such Promises, and such Threatnings, 'tis Rati- fyd.* There is then the Witness of Conscience, in an Assumption ; which is this, *Thou hast kept the Law of God, or else, Thou hast broke that Holy Law.* So Last- ly, there comes the Judgment of Conscience, in a Conclusion ; which is either, *The Happiness promised is thine, or else, Thou mayst expect the Misery threatned.* Such a Conscience is there in all ; which Excusing or Condemning Principle, tho' it be not, *The Man Christ*, as the Delu- ded Quakers have accounted it, yet it is to be Reverenced as an Heavenly Ray, with which the Lord Jesus Christ, our Maker, has Enlightned us.

But there are two Enquiries, which we have now to insist upon.

The First Question.

HOW and WHENCE, does a man come to have a Wounded Conscience in him ?

OF

6 The Cause and Cure of

Of this, we are to note, That more largely, when any part of the Conscience is Disordered, there is a Wound upon it; when a Conscience does in any Regard fail to see, or fail to speak, it is a Wounded one. But more strictly, when Wounds are Given as well as Felt, in the judgment of the Conscience, then that we do more peculiarly complain of. A wounded Spirit; When there are painful, woful, grievous Resentments, in the Conscience, 'tis then most eminently a wounded one. Particularly, there are two very wounding things, which Wounded Conscience has Experience of. There are GRIEFS in our Wounds. We read in Prov. 15. By sorrow of Hearts the Spirit is Broken. So, the Conscience is wounded, by bitter, briny, corroding Sorrows that are broached in it. The voice of a wounded Conscience is that of the sorrowful Psalmist, My wounds do stink, and are corrupt, because of my Foolishness; I am troubled, I am bowed down greatly, I go mourning all the day long. There are also FEARS in our Wounds. We read of a smitten Son in Act, 24. 25. He trembled at the Judge

'Wounded' Spirit.

7

ment to come. When the Conscience is wounded, the man falls a trembling at a Wrath to come; at an Hell to come, and at the Torments which are hereafter to come upon him. The voice of a wounded Conscience is that of our Affrighted Father, *I heard of Gods coming, and I am afraid.* But still, how and whence, these Wounds? 'tis further to be declared.

Wherefore,

I. The HOLY SPIRIT has his various Influence in wounding of our Consciences. That Holy Spirit, who is the Delight of the Father God, resulting from his person of Himself, does by wholesome wounds disturb us, in our sinful Delights. It was that Holy Spirit who formed the Spirit of Man within him; and now, as 'tis said of the Elephant, *He that made him, can make his Sword to approach unto him.* Distinctly,

First, The Consciences of *Awakened Sinners*, are wounded by the *Effects* of the Holy Spirit. There are *three* *Monitions* which usually accompany the Regeneration of the Soul; and the first is a *Breaker*, which is a *wounding* one, that is produced by those *Exquisite Anguish*

ie, but with different lighting.

6 The Cause and Cure of a

Of this, we are to note, That more largely, when any part of the Conscience is Disordered, there is a Wound upon it; when a Conscience does in any Regard fail to see, or fail to speak, it is a Wounded one. But more strictly, when Wounds are Given as well as Felt, in the judgment of the Conscience, then it is that we do more peculiarly complain of *A wounded Spirit*; When there are painful, woful, grievous Resentments, in the Conscience, 'tis then most eminently a wounded one. Particularly, there are two very wounding things, which a Wounded Conscience has Experience of. There are GRIEFS in our Wounds. We read in Prov. 15. *By sorrow of Heart the Spirit is Broken.* So, the Conscience is wounded, by bitter, briny, corroding Sorrows that are broached in it. The voice of a wounded Conscience is that of the sorrowful Psalmist, *My wounds do stink, and are corrupt, because of my Foolishness; I am troubled, I am bowed down greatly, I go mourning all the day long.* There are also FEARS in our Wounds. We read of a smitten Soul in Act. 24. 25. *He trembled at the Judge*

ment to come. When the Conscience is wounded, the man falls a trembling at a Wrath to come, at an Hell to come, and at the Torments which are hereafter to come upon him. The voice of a wounded Conscience is that of our Affrighted Father, *I heard of Gods coming, and I am afraid.* But still, how and whence, these Wounds? 'tis further to be declared.

Wherefore,

I. The HOLY SPIRIT has his various Influence in wounding of our Consciences. That Holy Spirit, who is the Delight of the Father God, resulting from his person of Himself, does by wholesome wounds disturb us, in our sinful Delights. It was that Holy Spirit who formed the Spirit of Man within him; and now, as 'tis said of the Elephant, He that made him, can make his Sword to approach unto him. Distinctly,

First, The Consciences of Awakened Sinners, are wounded by the Reproofs of the Holy Spirit. There are certain Agonies which usually accompany the Regeneration of the Soul; and it is a Broken Heart, which is a wounded one, that is produced by those Exquisite Anguish-

es. We have an account of some
 Act. 2. 37. that were *stabbed at the Heart*
 when God was bringing of them Home
 unto Himself; O the Stabs, the Wounds
 which then use to tear open the Hearts
 of men! They are, as *Mad Paul* was
 old, stop'd in their Carreers of Sin, and
 by Thunderclaps from Heaven, they are
 laid wounded in the Dust. There are
 Terrible Convictions which wound the
 Soul of the Sinner, whom God is embitter-
 ing of Sin unto. He is convinced of
 his own *sinfulness*; and he cries out, O
 what a wretched man am I! He is
 convinced of his own *unbelief*; the
 piteous part of it, makes him cry out,
*Alas, I am wretched, and poor, and misera-
 ble, and Blind and Naked!* the piteous
 part of it, makes him cry out, *I am now
 condemned already!* and, *The Great God
 is Angry with me, every Day!* And there
 are horrible Confusions which do now
 wound the Soul of him. He becomes
 almost like *Bashazzar*; I may say,
*I thought I was a man, and his knowledge
 since we are so ignorant, because of the
 Astonishments which the Hand of God have given me*

Wounded Spirit.

He despairs of any Relief by any of his own Accomplishments or Performances; nor will all the pleasures, or profits, or Honours of the World, give him any Quiet. *What shall I do? What shall I do?* is the Cry of his Amazement. But whence do these wounds proceed? It is from the Blessed Spirit of God; from that Blessed Hand it is, that the Arrows come. That Spirit in his Operations upon Repenting Sinners, is called in Rom. 8. 15. *The Spirit of Bondage and Fear.* 'Tis that Spirit, which frights, and so wounds the sinner, by causing him to see himself Bound over by Divine Justice, to suffer for the wrongs he has done unto the Almighty God, and suffer the vengeance of Eternal Fire. When that Spirit is Renewing of us, He makes us feel those things which are styled, *The Strivings of the Spirit*; and indeed, he strives until he wounds, in those gracious Collustrations. Let me therefore make a little stop in my progress, to give unto my Unconverted Hearers, the best Expression of my Charity, that can be given them. It is my Will and Prayer for you, poor Unregenerate

This shot repeats the previous one, but with different lighting.

es. We have an account of some in Act. 2. 37. that were *stabbed at the Heart* when God was bringing of them Home unto Himself; O the Stabs, the Wounds which then use to tear open the Hearts of men! They are, as *Mad Paul* was old, stop'd in their Carreers of Sin, and by Thunderclaps from Heaven, they are laid, wounded in the Dust. There are Terrible Convictions which wound the Soul of the Sinner, whom God is embittering of Sin unto. He is convinced of his own *sinfulness*; and he cries out, *O woe is unto me that I have sinned!* He is convinced of his own *wickedness*; the *private* part of it, makes him cry out, *Alas, I am wretched, and poor, and miserable, and Blind and Naked!* the *positive* part of it, makes him cry out, *I am now condemned already!* and, *The Great God is Angry with me, every Day!* And there are horrible Confusions which do now also wound the Soul of him. He becomes almost like *Belshazzar*; I may say, *His Thoughts do trouble him, and his Knees do smite one against another*; because of the Astonishments which the *Hand-writing* in the Book of God have given him.

Wounded Spirit.

He despairs of any Relief by any of his own Accomplishments or Performances; nor will all the pleasures, or profits, or Honours of the World, give him any Quiet. *What shall I do? What shall I do?* is the Cry of his Amaze-ments. But whence do these wounds proceed? It is from the Blessed Spirit of God; from that Blessed Hand it is, that the Arrows come: That Spirit in his Operations upon Repenting Sinners, is called in Rom. 8. 15. *The Spirit of Bondage unto Fear.* 'Tis that Spirit, which frights, and so wounds, the sinner, by causing him to see himself Bound over by Divine Justice, to satisfy for the wrongs he has done unto the Almighty God, and *suffer the vengeance of Eternal Fire.* When that Spirit is Renewing of us, He makes us feel those things which are styled, *The Strivings of the Spirit*; and indeed, he strives until he wounds, in those gracious Collustrations. Let me therefore make a little stop in my progress, to give unto my Unconverted Hearers, the best Expression of my Charity, that can be given them. It is my Wish and Prayer for you, poor Unrege-

to *The Cause and Cure of a*
nerates! That you may now be wounded
by the Blessed Spirit of God. It was
once the Rational Reflection of a merry
Sinner, *This poor Heart of mine, must one*
Day know what a wounded conscience means!

'Tis a ¹⁰³premonition, which I give to e-
very ¹⁰²one of you all this Day; you
must, every one of you sooner, or la-
ter, have a *wounded conscience* in you.
But, I have one thing more to tell you;

'Tis, That the Tortures of the Damned
in the Fiery Dismal Vault below, do
come from the wounds which the Eternal
Spirit of God inflicts upon them; 'tis
the Spirit of God which Blows up the
Flames of that ardent and horrid Brim-
stone, wherein the Damned are for ever
Cruciated.

When all Creatures have
done their worst upon the Sinner, there
is worse to be still pay'd unto him for
his wages; wherefore the Omnipotent
Spirit of God Himself, does as a Reven-
ger, take possession of the Damned Soul,
and with Immediate Impressions of His
Just and Hot Fury, in the other World,
He does wound the forlorn Out-cast,
World without End. O do not won-
der then, that I would have you Now

Wounded Spirit.

11

to be wounded by the more saving strokes of the Divine Spirit; such wounds may be a likely and hopeful prevention of those, which will else make the Smeak of your Turbent ascend for ever and ever!

But,

Secondly, The Consciences of Distressed Christians are wounded by the Withdrawals of the Holy Spirit. It is said in Eph. 4. 30 Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption. The Miscarriages of Believers do Grieve the Spirit of God; and thereby they get wounds unto themselves. The Spirit of our Lord would fain be Sealing of us; that is, He would Replenish us with a solid, powerful, wonderful, Persuasion, That we are Chosen and Chosen of God, and therefore that we shall be Saved for ever. When the Spirit of God, Raises the Heart of a man, above all Discontentments, by a well-grounded persuasion of this, God has Loved me with an Everlasting Love, and God has given me his Christ, and will give me Grace and Glory with Him, and every Good Thing! these are the Sealings of the Spirit. Now, our God

Blz.

keeps

keeps a Rod, which he will Chastise the
 Groffer, and Baser, miscarriages of his
 own Children with; and this Rod is the
 Withdraw of the Holy Spirit from that
 Sealing of the Souk. When the Spirit of
 God is Grieved by a Christian, He does
 not indeed Himself now say to the Be-
 liever, *Thou art a Child of wrath!* but
 he permits those fearful intimations from
 another Quarter to come unto him; so
 he leaves the man unto a Grieved and a
 Wounded Spirit of his own. It was once
 Remark'd, *The thing which David had*
done, displeased the Lord. Our justify'd
 and Sanctify'd Estate, will not wipe off
 the Respect of Sin, from our misdemea-
 nours in the sight of God; and not only
 a *Jeroboam*, not only a *Menassah*, but even
 a *David* also, may be left unto those
 more Notorious Misdemeanours which
 the God of Heaven may be Remarkably
 displeased at. Now by such Misdemea-
 nours a Christian comes to Loose the
 sensible Seals of the Spirit, and there are
 many Wounds which do from hence fall
 upon him; he does like *David*, in *Psal.*
51. 12. Loose the Joy of Gods Salvation;
 and there does not want a more bleeding
 Wound.

the Wound ! When it was said, Grieve not
 his the Holy Spirit, the Greek Word may be
 s the rendred, *Straiten it not*. The Spirit of
 that God would say great and good things
 it of unto Believers ; but by their Misbehavi-
 does ours, they miserably *Straiten Him*. If
 Be they *Return to Folly*, then, as 'tis intimat-
 but ed in Psal. 85. 8. they so *straiten him*,
 from that he cannot *speak Peace unto them* ;
 s. so they so *straiten him*, that he cannot con-
 d a veniently say, *God is thy Friend and Fa-*
 once ther ; they so *straiten him*, that he can-
 had not say, *There is a Crown of Righteousness*
 sy'd laid up for thee. The Christian having
 off Disobliged the Spirit of God, he has
 near- cause given him to make that Lamenta-
 only tion, in Lam, 1. 16. *Mine Eye, mine Eye*
 ven runneth down with Water, *because the Com-*
 of forter that should Relieve my Soul, is far
 ich from me. Something within the man,
 bly will now tell him, *I know a People whom*
 ea- God will have no pleasure in, and behold
 the the Spirit of God, will not persuade the
 ave man, that, *He is not so* ; no, says he, *Let*
 fall the man lye in all manner of Dark and
 fal- Deep for all me ; *Let him expect that he*
 shal- shall burn in the bottom of Hell for ever ;
 ng he see his Heart broke before it be perswade
 21

The Cause and Cure of a
him otherwise. Pious Mr. Bainham was
thus Deserted, when he had been guilty
of a sinful Recantation; but he said,
when he was Recovered, *I would not for*
ten Worlds, have such an Hell in my Con-
science again. Pious Mrs. Bretergh had
the like Desertions; and her Language
in them still was, *Wo, wo to me a wretch-*
ed woman, the Book of Life, is all over a
Book of Death unto me. But,

II. The EVIL SPIRIT has his mar-
vellous Energy in wounding of our Con-
sciences. Our Air has a Power, or an
Army of Devils in it; which because
they are all United in one Monarch, and
in one Design, we speak of them, as if
they were but one Evil Spirit. It was
that Evil Spirit which made the Demoni-
acks we read of, to wound themselves;
and it is the same that gives wounds unto
all whom the Chain of this Ty-Dog will
suffer him to reach unto. Now,

First, They are chiefly the People of
God whose Consciences are wounded by
the Evil Spirit. The Devil is a Spirit
just and quite opposite unto, *The Com-*
forter; and so he becomes, *The Accuser*
having first Accused us unto God, he

Wounded Spirit

13

was then Accuses God unto us; and the
guilty Terms which he represents between God
said, and us, prove the Wounds of our Souls.
for The Devil Envyes us our Joyes; and he
Con: has no way, but by Wounds, to interrupt
had those glorious & sacred Things. Our Joy
age: 'tis the praise of our Religion; it shows
rich: Christianity in a true and fair Complex-
r. a: ion, and recommends the Ways thereof,
as, Ways of Pleasants. Our Joy, 'tis
nar: the strength of our Devotion; it gives
on: Oyl to our Wheels, when we move hea-
an: vily; it does good like a Medicine when
use: we are indisposed: you know who said,
nd: The Joy of the Lord is your strength. Our
if: Joy, 'tis a piece of Obedience; we are
as: Commanded, Rejoyce in the Lord always;
ni: and again I say Rejoyce; for one Feast
s: how many a Feast was of old appointed
to: in the Chnrch of God? God would have
ill: us at, A continual Feast, before him. Our
Joy, 'tis a Badge of our Adoption; we
read about, The oyl of joy for mourning,
and the garment of praises for the Spirit of
blowiness; 'tis an Oyl with which the
King's Children should look far from Day
to Day: 'tis a Garment which our Lord
could have his Josephs Array'd withal.

All this, the Devil knows; and for this cause he will if he can wound us, that he may Rob us of our Joy. You are not ignorant whose Fruit is our Joy; and you may then easily guess, whose Work is our wound. It is the Sport of that Old Fool, to see us under the mischiefs of Dejection all our Dayes.

Secondly. And yet sometimes ungodly people too, have their Consciences wounded by that Evil Spirit. We read concerning a Knot of idle Fellows, in Acts 19. 16. *The man in whom the Evil Spirit was, Leapt on them, and overcame them, so that they fled out of the House wounded.* The Devil is a Spirit, that will use all the Methods imaginab'e, to keep men from the Lord Jesus Christ; and one of his Wily Methods is, to Ham-string them with such wounds, that they shall not be able to stir towards the Lord. We read concerning Saul, in 1 Sam. 16. 14. *An Evil Spirit troubled him.* So may it be said of many a wicked Creature, *The Devil has wounded him;* 'Tis the Devil that has filled him with such desperate Horror, and Fury, that he cannot set himself to any thing that is Good; he

Wounded Spirit

17

grows fretful, froward, and altogether depraved with a *dogged* sort of Snappishness; he is utterly off the hinges as to all those things which are, *The Things of his Peace*. Why, there is the Hand of the Devil in all this! When men have long sinned by *Presuming*, the Devil would make them sin as much by *Despairing* too; and therefore he falls to wounding of them, in all their Apprehensions of any possibility for them to find in the Lord Jesus Christ, a *Refuge* for their Souls. The Devil abuses both parts of the *Wise mans* Address unto us, *Rejoyce O young man, in thy youth, but know thou, that for all these things, God will bring thee into Judgment*. One while he strokes men, with telling them, [You may take the pleasure of your Sins yet for many a year!] and afterwards he wounds those very men, by telling them [The Day of Grace is now over with you; there is nothing but a Destroying Day of Judgment remaining for you!]

III. A mans own SELF does commonly wound himself. There is mention of one, in Jer. 20. 4. who was, *A Terror to himself.*

himself. Sometimes men get a contracted or habitual peevishness of Soul, which makes them Love to wound themselves. There is a certain, *Dolendi Voluptas*, in them; they have an unaccountable pleasure in their own Torment; and like mad men, it gratifies them to be cutting of themselves, with all sorts of cross Arguments against their own good Estate. As *Jonah* said, *I do well to be Angry*; so these become, cruel, bitter, morose, in their Treating of themselves; and will say, *I do well in all*. And sometimes, men lay themselves open to the wound, which their Spiritual Adversaries, would fain smite them with. Men begin their own wounds, with some intemperate passions upon some temporal Accounts; they have met with *Losses* and *Crosses*, which they have conceived an inordinate vexation at; and hereupon the Friends of Darkness take Advantage to carry the vexation into the Consciences of those Afflicted ones. Men first raise a *Blister* upon themselves, by their extravagant Moans or Griefs about the Things of this World; and the foul Fiends do now not only keep

Wounded Spirit.

ways Raw, but by their Causticks inflame it, until the *Inmost Inwards* are all Disordered. Kish at first was thoughtful only about, *The Asses*; but at last it grew to, *What's become of my Son?* Some that at first have been too thoughtful about a bad Accident in *this World*, in a little while are precipitated unto hideous Thoughts about, the Concerns of *another*. Moreover, there are many men, who in the very Constitution of their Bodies, do afford a *Bed* wherein Satan always has a Lodging provided for him. The *Mass of Blood* in them, is Distempered, and their *Brains* or *Bowels* have some Juices or Ferments or Vapours about them, which are most unhappy Engines for Satan, to work upon the Soul withal. The vitiated Humours in many persons yield the *Streams* whereinto Satan does insinuate himself; till he has gained a sort of *Possession* in them, or at least, an Opportunity to shoot into the Soul, as many bullets and Fire-balls, as may cause a bad life unto them; yea, 'tis well, if *Self-Murder* be not at length one of the *Monsters*, which the Molested man becomes forceably

20 *The Cause and Cure of a*
forceably hurried on unto. To such
Wounds, the Consciences of men are li-
able.

There now follows,

The Second Question.

WHEREIN does a Wounded Conscience appear to be of all things the most intolerable.

Now there are these Evidences of it.

1. When the Conscience is wounded, the Bearing part, becomes the wounded part. If the Estate, or which is more, if the Esteem, or which is yet more, if the Body of a man be wounded, he has a Spirit still to bear the wounds; but the Wounds of the Spirit,---well may it be said, *Who can bear them?* for it may be asked, *What is there to bear them?* Our Lord said in *Mark 9. 56.* Salt is good, but if the Salt have lost its Saltness, wherewith will you season it? Thus may we say [A sound Spirit will bear, but if the Spirit become wounded, wherewith will you support it?] As for the Body, be sure *That* cannot bear the Wounds.

such Wounds of the Spirit; no, it sinks, it fails under them. The pale and wan Looks, the Ghastly Visage of the Body under these Wounds, presently proclaims, *That a man cannot Live under them.* Some suppose that an altered, frightful, dismal, Hue of the Countenance, was the MARK by which Cain was branded, after the Wounds upon his Conscience. There was a man with a Wounded Conscience among the Corinthians long ago; and the Apostle Paul, wounded, and was afraid, it would have killed him. And then, as for the Spirit, That cannot bear its own Wounds. If the Hind that should hold the Weapon be Wounded, the Weapon falls to the Ground; if the Soul that should bear the Trial be Wounded, the Trial needs be too hard for it.

II. No man ever could, and therefore no man can, bear a Wounded Conscience. As for wicked men, they have not been able to bear the Dolours of it. The First-born of Mankind murdered his own Brother, and thereby he wounded

ded his own Conscience; but O the Shrieks which his Wounds compell'd him to! said he in Gen. 4. 13. *My Punishment is greater then I can bear!* The Hand appearing on the Wall, gave a wound unto the Conscience of *Belshazzar!* But could he bear it? No, 'tis said in Dan. 5. 6. *His Thoughts troubled him, and the Joynts of his Loins were Loosed.* When *Judas* had given a Wound unto his Conscience, by a Kiss unto his Master; what was the effect of it? we are told in Act. 1. 18. *That falling head-long, he burst asunder, and all his Bowels gushed out.* It made him to become an *Ischurist*, which is in English as much as to say, *An Hanged man*; but while he was about that unnatural Execution. it seems he fell some way so as to *Burst asunder.* Some great Interpreters conceive him only *Choked* and *Burst*, by the prodigious Inflammations of his Mind. The instance of the Wounded, Wretched, Roaring *Spout* is become famous in the Church of God; tho' some Divines, I know have hoped well for that poor mans Eternal Wellfare: and perhaps you may

have Read of the miserable Rogers, who
with'd but for this Mitigation of his Ex-
quisite Miferies, *I hat he might ly for ever*
behind the Fire on the Heavib. Can any

of you bear the Fire? Why, one among
our selves, having been a Gamester, till
he had play'd himself into a Wounded

Conscience, then kept continually crying
out, *O I am all on a Light fire under*

Wrath of God! And if I don't misremem-
ber, Doctor Goodwin some where tells

us, that one with a wounded Conscience, on
him, hearing of some that were talking

about the Fire, and other most Con-
founding Ways of Dying, he cry'd out

all of that, is but a Metaphor, to what I
do feel. Thus, wicked men have not been

able to Roast and Broil in this terrible
Fire. No, nor have good men been

able to bear these Angors of a wounded
Conscience, when they have been

thus withal. When the wounds of a
Wound, they put him to more pain,

than all the other Wounds and Wors that
were open him. When the Conscience

of David was wounded, he could not
bear it; he could not forbear crying out,

in Psal. 8. O Lord, My Bones are
Broken. It seems, A Broken Bone is more
easily born, than a wounded Soul. When
the Conscience of Heman, was wounded,
he could not endure, he could not con-
tain, his out-cry was that in Psal. 88.
O Lord, While I suffer thy Terrors,
I am distracted. That which does after a
sort thus Crack and Craze the Soul, must
needs wound it horribly. Thus a Wo-
man that had nine or ten times gone
thro' those pangs, that are perhaps as
difficult as any, afterwards coming to
have Wounds in her Soul, professed,
These wounds were far worse than all
such direful havock does a wounded
Conscience make in the Souls, even of
Godly men.

III. What is the Quintessence of Hell
it self, but the wounded Conscience, in the
desolate and forsaken Creatures there?
We have Repeated Thunders, in Mark
9. 44, 46, 48. about, The Worm which
Dyeth not, The Worm which Dyeth not.
The Worm which Dyeth not. And I pray,
what is that Never Dying Worm? Exu-

Wounded Spirit

ly, 'tis an exasperated Conscience, with
incredible Fury, Reflecting on the con-
dition which the man has now brought
himself into. As a Snake is, they say,
sometimes Bred in the Spinal Marrow of
a Dead Man, so the Transgressor will
have a Conscience, like a Worm, like a
living Serpent, like a cruel Viper, bred
out of his own corruption; and this Con-
science will gnaw his Heart strings, with
one most wounding Reflections, till the very
Heavens be no more. For the Eternal
Punishment, of a Malefactor, I may say,
There is no *School* like to this! God Al-
mighty casting into the Conscience, those
billions of GUILT and WRATH, which will
tear and rend, and wound like so many
Firey Graadoes there, throughout all E-
ternity; this makes HELL to be what
it is. The Conscience which had for-
merly been Affronted and Abused, by a
mans manifold Impieties, will now be
molested with its vexatious
Remembrance. The Soul of the man
shall be made, as the Psalmist speaks,
Like a Firey Oven; his Faculties will be
strongly enlarged, and God will fill him
with

The Cause and Cure of

Terrors of Conscience; at the sight, of what he has committed, what he has deferred, what he must encounter, as will make him like a Fiery Oven for ever. 'Tis, Our God, who is the Consuming Fire, to the Prisoners of Hell; but it is Conscience, that becomes like a Fiery Oven, by the Never-Ending Flashes of Lightning which God shall always Rebuke them with. And this, Who can bear? We are now Ready for our

APPLICATION.

And,

1. Let all persons take heed, how they procure Wounds unto their Consciences. O let Pauls Exercise, be all of Yours, this Day and all your Days.; even, To keep a Conscience void of Offence, towards God, and towards Man.

Wherefore,

First, Beware of that Conscience which is called a WEAK one. We read in 1 Cor. 3. 12, *He wound their weak Conscience.* A Conscience not well informed, will soon get Wounds, by sinning

in the Dark. A *Mistaking* Conscience will be a *Misguiding* one; the *Blind* will then Lead the *Blind*; both will fall into the *Ditch*; and no man comes out of the *Ditch*, without a *Wound*. I say then, get every one of you, a *Well-regulated Conscience*.

To prevent an *Erring* Conscience, do not, *Lean to your own Understanding*; but humbly, seriously, constantly, and without all prejudicating passions, go to God for his illuminations. He is the *Father of Lights*; and upon our Address to him, he will surely Enlighten that *Darkness* in us, which is, *The Candle of the Lord*.

Have you a *Doubting* Conscience? Or a Conscience that *hesitates* about the *Lawfulness* of a thing, being unable to determine with a positive *Affect* or *Dis-sent* about it? I say then, let your *Conscience* be suspended until your *Doubts* be *Resolved*. A man incurs *Damnation*, if he *Doubts*, while he *Doubts*. But state the Matter, with all Reasons, pro and con in two Columns, one over against another; and consult *others*, as well as your *self* about

The Cause and Cure of a

about it. And in lesser matters, ordinarily take that for a good Rule, *Turn not the right hand against the left*; there is one safe, sure, and clear side; which is, *To let the right hand be against the left*; Take that for a Rule.

Have you a Scrupling Conscience? A Conscience that confesses the Lawfulness of a thing, and yet has many little Objections and Jealousies about the doing of it? I say then, *Pray and Watch against your Scruples*; and, *Look well to your Ways*. In the mean time, venture to *Go* against your Scruples. A Scruple is like a Gravel in our Shoe, rendring uneasy our Walk with God; but, walk on, though you can't get the Gravel out. Suppose a Misgiving Heart may say, *Don't pray, 'tis an Abomination to the Lord*; or, Suppose it say, *Don't Communicate at the Table of the Lord, it will be thy Damnation to do it*; yet go on in Gods Name; where He says, *Fear not, I have commanded this*.

Secondly, Beware of that Conscience which is called a *SEARED* one. Read of that in 1 Tim. 4. 2. *Whom the Devil hath blinded their Conscience, so that they cannot see the things which are manifest to all men*.

ord A Stupify'd Conscience will feel no
wounds, and therefore will fly none. A
Tut Conscience become so scared and stupid,
thi as to make light of sin, will one day be
found with all sorts of bloody wounds
? upon it. When men have *Consecrated*
in fall their Conscience, which they do when
little they silence it, and smother it, they are
toime then ready for the worst of wounds.
ainis Now, 'tis a *Stiff'd* Conscience, which
your becomes a *Scared* one. I say then, let
e to every man *Hearken* to his Conscience,
le is as the Deputy of God within him; who
easie pleads as *Jotham* did of old, *O Hearken*
tho unto me, that God may *Hearken* unto you.
pose If you cease to hear, Conscience will at
pray last cease to speak; and if Conscience
sup been't speaking, 'twill be *Scared*.

ite Hearken to the *Chargings* of Consci-
ence, before the Commission of Sin. When
me; you are going to Sin, Conscience usually
at calls upon you, *O do not this* *Apprehend*
thee, which the *Soul* of the Lord *hath*
will, do not check, don't still, don't
kill, these *Motions* of your Conscience:
the should be to clap hot Irons thereupon.
Does not Conscience give you notice

30 The Cause and Cure of a

ny a solemn Admonition, [O don't live such a prayerless Life] or [O don't indulge such a sensual Excess] or [O don't associate with such and such wicked men?] Be not now, as the Deaf Adder to the Charms of this Preacher in your Bosoms. The Pagans that sacrificed their Children unto Molok, by the Noise of Drums, drown'd the Heart piercing Howls of the poor Infants; then the Cruelty went on the more effectually. O do not thus go to hinder the Out-cries of Conscience from reaching to your Ears; the Noise of Merriment, or the Noise of Business, will not make the unheard w-und a jot the less, when you awake in the other World.

Again, Hearken to the Chidings of Conscience after the Commission of Sin. When you have been sinning, usually Conscience rages and Thunders, and says, For the sake of these things, the wrath of God comes! Your Heart will probably smite you, as once David smote him, when you have done amiss. Well, very patiently now Receive the Blows

Wounded Spirit.

51

and say, Let my Conscience smite me, it shall be a kindness; Let my Conscience Reprove me, it shall be an Excellent Oyl! Do not lay Conscience asleep, with such Narcoticks as *Gain* used in his Employments, and *Saul* used in his Diversions, when Conscience was upon the Rack. But for the Benumbing of a Conscience, there is no Iron so hot as this, To add over the same sin again. Are you Disquieted in Conscience, for a Drunkenness, or an Uncleanness, or the like? mark what I say; for it has been Experimented in the Everlasting Desolation of many a soul! To fall voluntarily into that sin again, and again; will make the Conscience to give over vexing you about it: could you speak with a Devil, he would advise you to that Remedy, for your Wounds. But O wo unto you, if you take that course; I tell you, 'tis like to be Good for you, that you had never been Born!

Thirdly, Beware of that *Corrupt* Conscience, which is call'd a DEFILED one. We read of that, in Tit. 1. 15. Their Conscience is Defiled. All Stains of Conscience,

ence will become so many wounds upon it. Now, in general, nothing Defiles but Sin; and so 'tis by Sin that Conscience comes to have a wound. When a Conscience is wounded, it may mostly be said, as in Psal. 38. 3. *There is no Rest in my Bones, because of my Sins!* or, as in Jer. 4. 18. *Thy wickedness is bitter, it reaches to thine Heart!* The Roman Emperour that had been a Blacksmith, had a Deadly Wound given him from a Soldier, with such a Stabbing Taunt as that, *En! Gladius est, quem ipse fecisti!* Sir, 'Tis a Sword of your own making! when a Conscience is wounded, it is thus, by a Sword of the mans own making; 'tis by the Sin of our own forging; wherefore, Let all men have a care of Sin.

All Known Sins especially must be avoided by him that would not have his Conscience polluted, unto the Hurting of it. As now, the Drunkard, he knows that he sins; well may it then even in our meaning, as well as in another, be said, *Who hath wounds? He whoh travailed long at the Wine.* The Whore, he knows that he sins; no marvel then

that the Bible says, *He that is Unclean, shall get a Wound.* Men know that they should not Curse and Swear and Cheat and Lye, and *Restrain Prayer* before the Lord. If you now give way to those *Known Sins*, you must Look as in Luke 12. 47. to be, *Beaten with many Stripes*; and what is to be, *Smitten with many Wounds.* You that Go on, in those things, which you know to be wrong, be it known to you, that the True God says, *I will Wound the Head of them that so go on!*

But there are some *Great Sins*, which are yet more especially, to be avoided, by him that would not get that *Filth* upon his Conscience, which will fearfully eat into it. There are Peculiarly Three Conscience Wounding, and indeed Conscience Disturbing Sins, against which I am faithfully to warn you all. First, The *Loosing of Time*, is one most Wounding Sin. When *Esau* slept a season for a Blessing, his Lord in Gen. 27. 34. *He cryed with a loud and exceeding bitter cry.* You have a Time to Do much Good, and Get much good; improve this *Now* if you will, ere your time come to be done, while you are yet young.

your *Work* is most of it yet left undone; *it* will give you, a great and exceeding bitter Wound. Never has a Conscience more gaping wounds upon it, than when persons come to Roar, as many have done at last, *Call time again!* and, *All too late!* *All too late!* Again, The *slighting* of Christ, is another most wounding sin. The Lord Jesus Christ hath said, in Prov. 8. 38. *He that sinneth against me, wrongeth his own Soul.* Thus, he that neglects the Lord Jesus Christ, he that contemns the Lord Jesus Christ, may have it said of him, *He wounds his own Soul.* Embrace now the Lord Jesus Christ, as your Lord-Redeemer. The Conscience cannot have a deeper wound than this; *it* will one day be a thousand Hells to think, *A Blessed Saviour was once offer'd me, and I Refused Him!* Lastly, The Sin of *Apostasy* gives most Enormous wounds to the Soul of the Backslider. It is said of the Apostate, in Heb. 10. 27. *He has a certain fearful Expectation of Judgment and fiery Indignation.* Be faithful to God; be not Renegado's from any of his Truths or Ways; do not forsake any good *Professions*, or good *Practices*, or good

good Societies, which you have been used unto. Your Falls will be your Wounds. Let me tell you, some that have not been insensible, what Burning was, have chosen rather to demand the Fiery Trial of the Stake, than to have such Wounds as these about them. O the Wounds, the Wounds, which it produces in the Conscience, to think, I have drawn back from God, and Run away from the Callings of the Lord Jesus Christ; and the Soul of the Lord has now no pleasure in me! Besides the Numberless Examples of such Wounds, which you have in various Martyr Books, and other Histories, give me leave to mentiod one that lately happened. One of whom, 'tis yet hoped, that he was a pious man, was by Persecution, driven from that Pure Worship of the Lord Jesus Christ, which he had formerly declared for; immediately thereupon there was brought him a Ring found by some that were digging in his own Ground, whereof the Poesy was, O Rather Die, than Christ Deny! At the sight of this there was presently made such a wound in his Conscience, as he never got

26 *The Cause and Cure of a*

comfortably over ; but it carried him in
a few weeks grievously dejected and
desponding to his Grave.

I say then, beware of all these wound-
ing things ; I call upon you, as once
Paul did upon the Jaylor, *O. do your selves
no Harm.*



SERMON II

[*The CURE of a Wounded Spirit.*]

[P. M. 20 D. 10. M. 1691.]

BUT now let us have what *Pity*,
and let us do what *Service* we
can, for them that have wounds
upon their *Consciences*. 'Tis an Heart-
breaking Spectacle to see how many there
are up & down in this Country, (doubt-
less beyond what there is proportion to
it) upon the face of Gods Earth be-
sides !) that are saying, as in Psa-
lms

22. *My Heart is wounded within me.* To scoff and flout at the case of such wounded Souls, is a daring Impiety, for which God Himself will one day wound the profane Despisers. No, the most of our *Fury*, and the best of our *Service*, is justly challenged by these our wounded Neighbours. Indeed, they cry unto us, as he of old, *Have Fury at me, O ye my Friends, for the Hand of the Lord hath touched me.* But, alas, poor Souls, no Friends on Earth can help you; you can have no Help, until you can also say, *The Hand of the Lord hath healed me.* We read in 2 King. 6. 16. *A Man cry'd, Help O King, and he said, If the Lord help thee not, how shall I help thee?* The wounded Conscience cries in like manner, *Help O Friend, Help O Neighbour! Help, O Minister!* We must answer, *If the Lord will, we will; where can we help thee?* It is the Revelation of God, in Psal. 147. 4. *He strengtheneth the flaccid in Heart.* It was a *Spiritual Embury*. It is as hard a thing, to raise a wounded Conscience, as to raise the Dead, says the

his Ministers, Prophecy over them! and that is it, which with his Help, I would now, Labour in. I may tender Counsel and Comforts unto wounded Consciences and that is all; after all, they will tell me, as a wounded Spirit once, when many promises of God were laid before him, laid, *Here's a good Plaster indeed; but alas, it will not stick! it will not stick!* therefore bow my Knees to the God of Spirits, that he would give His Cure [for they must have his or none!] to the wounded Consciences, with which I am now concerned; but I must [and this with his Assistance also!] get Ready a Plaster for them.

My Concern for wounded Spirits, obliges me to lay the Plaisters of the Gospel thereupon, in hopes that the God of Heaven will make them stick; and I place my Trust in him that has Employed me, for the handling of this matter so, as that I may not come under that black Charge, in Jer. 6. 14. *They have healed the Hurt of my people slightly.* There are therefore several Observations which may be now made in so many

Affertions about a wounded Conscience; and several *Resolutions* which may be given to the various *Objections* commonly made by such a Conscience. The things which we *Affert*, shall be such as these.

OBSERVATIONS:

I. When the *Wounds* in the mind of any man, are not Really and Properly, or not Originally, in his *Conscience*, there are diverse *Expedients* to be *Conceived*, as particularly pertinent thereunto. 'Tis possible, that the Conscience of many a *Troubled* man, is wounded only by *Redundancy* from some other Inconveniences; and then all our Endeavours to help him with *Scripture* and *Reason* are merely thrown away; to use them, is but a meer Impertinency. I must now speak to the *Friends* of the wounded, rather than the wounded man himself. To them I say, Enquire diligently, whether a *Grief* or a *Fear* Conceived upon some *Temporal Calamity*, be not the cause of the *Disturbance* in their minds. If so, *That* which has unsettled them

certain them with all manner of Comfortable Discourse, which may set every thing in the fairest *Light* that can be. Cause them to behold others in their Neighbourhood, that are in a far worse condition than themselves. Make them see that their *Lives*, their *Cresses*, and their *Dangers* are not half so bad as they imagin'd them. *Divers* them to some other Subject of their Contemplations, and more strongly you can Decoy & Engage their Spirits to something else, the sooner will they be Relieved. But all along, Humour them, Delight them, Gratify them with an Universal Complaisance: and bring them to Rights by *Stratagem*, if that must be the Remedy. Sometimes *Knotty* and *Eager Disputations* have been particularly serviceable to people that have been sunk in the Quagmires of Dispondencies. If *This* do not hit the Nail, Go on to Enquire, whether their minds be not Unhinged by some *General*, or I should rather say, a *Defective* Melancholy prevailing over them. Their very *Looks* and *Pulse* will give you suspicious *Indications* of this Malady.

Malady in them that have it; and if they come to talk of odd *Noises* and *Visions* & the like, you have yet more infallible *Diagnosticks* of the Malady. 'Tis in Vain to argue *Rationally* with people thus discomposed; a *Doctor* is fitter for them, than a *Divine*. But, although *Physick* may do them a World of Good; and this Especially, where a sudden *Furore* of either a *Fever* or a *Frenzy* or an *Apoplexy* may be discerned; yet Ordinarily, some fitting *Action* may seem rather to be Recommended: and had I not been Writing a *Sermon*, I would have mentioned, *Riding* in particular. But besides these *Directions* for those that have their minds thus disordered; there is One more that is very proper for them. 'Tis this, *Keep them out of Gallies*. A *Calling*, is an Ordinance of God, for the Quieting of Uneasy minds: a man, Abides with God, when he is in a *Calling*; and the *Wonders* can't so well come upon him. One that was less *Temper'd* than other persons often are, being asked the cause of it, said, I never let the Devil find me at Leisure for him. I say this,

42 *The Cause and Cure of a*

let not the Diuel find men at Leisure
and they will not be so easily Wounded
as they must be otherwise.

M. The First Thing to be done
the Relief of a Wounded Conscience, is
a man to Accept of the Lord Jesus Christ
as the Lord-Redeemer, that will give
him, Repentance and Remission of Sin.
When the Conscience of the Martyr
ney had most Painful, Doleful Wounds
upon it, he was eased by that word,
1 Tim. 1. 15. This is a faithful saying
and worthy of all Acceptation, That Christ
Jesus came into the World, to save Sinners
of whom I am Chief. This Blessed Christ
Jesus, is now tendered unto the Accepta-
tion of us all, even to the Chief Sinner
in the Congregation. That Saviour is in-
finitely worthy of Acceptation with us
and he will Redress all the Wounds
our Consciences, if we do Accept him.
There is no Balm for a wounded Con-
science like (yea, there is none) but
the Grace of God; in providing
profering a JESUS, for the Chief of Sin-
ners. We read in Heb. 10. 22. about

Heb.

Wounded Spirit.

Hearts that are sprinkled from an Evil
Conscience. The Declarations of the
Lord Jesus Christ, in the Gospel, are to
be used by us, as the *Bunch of Hyssop*,
was under the Law of old; let us by
them receive the *Sprinklings* of our
Saviour's most Invaluable Blood upon our
Consciences; and that will be a Sovereign Re-
medy for the Wounds, with which an
Evil Conscience troubles us. The Dag-
ger with which our Consciences are
wounded is, our Obligation to make Sa-
tisfaction unto God, for all the wrongs
which our Sins have done unto his mani-
fested Glory. We see that instead of
rendering due Acknowledgments unto the
Great God, we have most insolently
provoked and Reproached him. We see,
that the glory of God is not now to be
indicated, without an infinite or an
eternal Sacrifice. 'Tis the sight of this
that is our Wound. Let us now look
upon the Lord Jesus Christ, as a Sacrifice
whose Blood is, *The Blood of God*,
and whose Life is, *The Life of God*.
Let us look upon our selves as un-
derstandingly interested in that Sacrifice.

we

we do humbly mournfully, thankfully let
accept it, as the *Free-Grace* of God of
has hidden us. all

In short; Could we see, our God Re-
conciled unto us, and our selves Recon-
ciled unto God, *There* would be the Re-
lief of our Wounds. Now, if the Lord
Jesus Christ, be indeed become, *Our sure*
ty for Good, we may assure our selves of
that most Happy Reconciliation. And
the Lord Jesus Christ, is most infallibly
become, *Our own*, if we do but Receive
Him as the Lord-Redeemer whom God
ha's Appointed and Anointed for us. Pe-
Our Lord Jesus Christ, ha's graciously
invited us, in Math. 11. 28. *Come unto*
Me, all ye that Labour, and are heavy-La-
den, and I will give you Rest. He do's
Likewise, and therein, say, *Come unto*
Me, all ye that are Wounded, and I will
give you Help. At this Invitation, Pray
Let us *Come*, as well as we can unto Him
there is a, *Who can tell* ! 'Tis Likely, 'Tis
Hopeful, that He will enable us, to
seriously, Try, to do it. Only remem-
ber we that our *Trial* must not be
to do it, by any *Strength* of our own

Wounded Spirit.

45

Let us come to him, with all the wants
of our Souls; Let us come to him, for
all the Salvation which he has to bestow.
Re-pon us; Let us come to him in all the
Offices, which he Executes towards his
Chosen Ones. Take your Catechisms,
and see, how the Lord Jesus approves
himself, a Prophet, a Priest, and a King,
unto His People; and with a Soul most
sincerely liking that, Way of Salvation,
say, Lord, Be all of this, Do all of this,
for my miserable Soul! This Coming, will
God immediately settle your Souls, in a
Peace with God; and that Peace will
close up every wound that saddens you.
There are two things that I would
say, I say,

First; The Offer of the Lord Jesus
Christ, is made unto every Sinner among
you all. There is not the Worst, not
the Oldest, not the most Exorbitant Sinner,
in this Assembly, Excluded from the
wonderful Heart-breaking Offer of the
Lord Jesus Christ; In Gods Name, I
commend precious JESUS, miserable Sinners
see him as the Lord Redeemer of
your Soul. He is willing to be True

E

thou mayst challenge him upon his own Royal Word, in Joh. 6. 37. Him that cometh unto me, I will in no wise cast out.

And, Then, I have this further to say; if you can Embrace the whole Offer of the Lord Jesus Christ, be not over sollicitous whether you are so prepared as that you may. Mind you; if you can heartily bid a welcome to the Lord Jesus Christ, with all that Wisdom, and Righteousness, and Sanctification, and Redemption, which he brings with him, you may. Never stand pausing, whether you are prepared with such and such high Degrees of Antecedent compunction and contrition; inconceivable prejudice has been done to the work of God upon many a Soul, by insisting too far on these preparations. When you Address the Lord Jesus Christ, surely 'tis not under the Notion of, Prepared Sinners; you have not yet so Evangelically Address'd him, as you should have done, if the Preparations of a well-affected Soul, were the things that Emboldened you thereunto. Do not Address him, under the Notion of, Perishing Sinners; and go, having

having, no Recommendation to carry with you, but your being, Wretched, and Poor, and Miserable, and Blind, & Naked. Briefly, you may go to Him For, what you can't go to Him With; and let that bear you out, in 1 Joh. 3. 23. This is His Commandment, that we should Believe on the Name, of His Son Jesus Christ. Well then, Retire this Evening; Behold, all the Benefits of the Lord Jesus Christ. Ask, your selves this Question, Soul, wouldest thou be Glad of all these? Would all these be better to thee than the Pleasures, and Profits, and Honours, of this Evil World? If the Answer be Affirmative, Then humbly tell the Lord Jesus, That you Accept of Him with all, and of all in and from Him alone; so may you Conclude, Why art thou cast down, O my Soul, and why art thou Disquieted within me? Hope in the Lord; for thou shalt see His Face!

The New-Covenant is that wherein alone, the Wounds of our Conscience are provided for. Wherein are all our Wounds? Why, Men are made with God, in a Covenant of Works, and that proves a Covenant of Wounds.

unto their Souls. The Fenour of the Covenant is, as we read in Gal. 3. 10. *Cursed is Every one, that contineth not in all things written in the Book of the Law, to do them.* This Covenant now gives no Life unto us; it ha's nothing for us, but a *Curse* and a *Wound*. Men that are under this Covenant, make many *Homes* to abstain from Sin; and they break as many as they make; upon which, this Covenant says nothing to them of, *A Sacrifice for Sin*; it speaks of nothing, but, *A fearful Expectation of a Fiery Indignation*, to devour them. A true Child of Abraham sometimes may turn aside unto this Covenant, but never without bloody Wounds thereby left upon him. Whereas the *New-Covenant* gives us more Encouraging and Comfortable Intimations. We find in Eph. 2. 12. They that are *Strangers* from the Covenant of Promise, are such as have no Hope; no, they have all Wound. But the *New-Covenant* gives wonderful Hope unto sinful men; Pray then, have your Communion with God only in such a Covenant; a Covenant which has in it a *Salve* that soaks every Wound upon

your Souls. One thing that the New-Covenant says unto us, is, ['The Glorious Mediator Jesus, is Entrusted, for His people, not only with *Life* to be bestow'd upon them at the last; but also with *Grace* to enable them unto the Doing of all that must be done to prepare them for it; *Repentance* as well as *Remission* is in His Royal Hands, to be dispens'd unto His People. Our Help in our Encounters, no less than our Crown on our Victories, do's He stand Engaged for.] A Second thing which this Covenant says unto us, is, ['The Blessed Mediator Jesus; will confer all His *Benefits* upon us, if we are but willing to *Receive* those Benefits. His bat *consent* and *enjoy*. All the Qualification that He demands in order to our being *Justify'd*, & so *Sanctify'd*, and *Glorify'd*, is our Heartly Acceptance of all those Benefits.] A Third thing which this Covenant says unto us, is, ['The Imperfection of all our Duties, is Compensated by the perfect Righteousness of the Lord Jesus Christ. Though we can do nothing

"well, yet the Lord Christ, in our stead
 "has done alwayes *all things that please*
 "the Father; and our Inclination to do
 "as well as we can, do's as an effect prove
 "its cause, prove that we have an Interest
 "est in that Spotless Obedience of our
 "Lord.] There is yet One thing more
 said unto us, by this Covenant; it is
 ["After all our Miscarriages, there is
 "Room left for a True Repentance
 "whatever has been amiss, Yet, He that
 "Confesseth and Forsaketh, shall after all
 "find Mercy, through the Blood of Jesus.]
 In short, It is a Covenant, which exhib-
 its all manner of Salvation to be had
 upon a LOOK. The Voice of our Lord
 Jesus Christ, with whom the Covenant
 is made for us, and in whom the Cove-
 nant is made with us, --- His Voice unto
 us is, LOOK unto Me, and be SAVED.
 O that you would now come under the
 Wings of such a Covenant! You't ask
 me, How? Is answer, by the speaking
 of but one word, from the very Inward
 of your Hearts this Day: The God of
 Heaven demands, *Art thou willing to con-
 verse with Me, in the way of my Love?*

erstead *covenant for ever?* Let your Souls Re-
 ply, *Yea, O Lord, with my whole Soul!*
 You are then most *Happily*, (and, I
 prove, pray, why not most *Joyfully* too?) Come
 into the *Covenant*.

IV. When 'tis evidently the *Devil*
 that gives Wounds unto the Conscience,
 'tis but *Reasonable*, not at all to Reason
 with him. We are sometimes *Wounded*
 with *Perswasions*, whereof it may cer-
 tainly be said, as in *Gal. 5. 8.* *This Per-*
swasion cometh not of him that calleth you:
 No, you may plainly see, *It cometh from*
him that hateth you. The paw of the
Roaring Lion is often to be perceived in
 the *Scratches* which many Consciences
 are wounded with; we may per-
 ceivably take it for granted, *Some Evil Spirit*
has wounded them! I'll give you a few
 marks, whereby *Diabolical Wounds* may
 be discovered. As now, Is *Dark Discon-*
faged in your Wounds? Do they hin-
 der you from seeking the face of God?
 and from attending on the Means of
 Grace? Again, Is *Rage* propounded in
 your wounds? Do they push you on to
 those Courses that would be provoking

to God, and pernicious to your own Souls? Once more, Do your Wounds make you *Desperate*? Have you no little *Crevis*, no little Glimmering of Light showing you some way to be Exericated out of your wounding Labyrinths? I say then, 'Tis very probable, *There is the Hand of Satan in all this.* The Devil is himself, in *Chains under Darkness*; and it is usually the Devil that claps on the like *Chains*, when they are laid upon the Children of men. I suppose, you cannot imagine, that the Good Spirit of God would go to drive you from God, and Christ, and Happiness. Let me add, sometimes the *Impudence* of the *Spirits* made upon us, do manifest that this is the Quarter from whence they come. 'Tis an usual thing, for men of *Publick Service*, to have their Souls thrown into most unaccountable *Storms*, when they are going to take some considerable step in that *Publick Service*. When *Samson* was entering upon a great Work for God, a *Lion* Roared upon him; so did the Devil upon our true *Samson* (that Great Sun of Heaven!) our Lord

Jesus Christ, when he was just beginning of his Ministry. And men of Eminent Successes in *Publick Service*, frequently have such an *Horrible Tempest* of Confusion in their minds, that they can bear no *Sail* at all. They can scarce tell, *What's the matter?* but yet they find such Buffering and Outrageous Hurries, in their Hearts, that they can hardly proceed any further, in what their *Hands* find to do. Moreover, There sometimes is a most obnoxious *Unreasonableness* in the Molestations that are given us; We have a groundless Fancy, perhaps, *That we shall run Distracted*, or that some *Disaster* or *Disaster* otherwise will come upon us; till the strength of our *Fancy* has almost brought, *The thing* that we feared. But whose, *Noah's Ark* are these? Give me leave to say, *Have I found thee, O mine Enemy?* *Satan*, thou art he, which thus troubles the People of God. And what shall now be done? Briefly, Don't gratify the Devil, by *Hearkning* to what he says; you'll never have done, if you listen to every suggestion of a malicious Devil. He is a *Liar from the Beginning*; Tell him

34. The Cause and Cure of a

so; and instead of parlying with him as our Parents did in the Beginning, say Be gone, Satan, be gone! As when the Devil speaks fair to us, 'tis a wholesome Direction, Believe him not, for there are seven Abominations in his heart; when he speaks foul to us, the very same Direction is to be follow'd. He is an old, filthy Tale-bearer; they are a parcel of Lying Tales with which he now annoys you; I say then, Drive him away, as you are to do the Tale-bearer, with an Angry Countenance. What if you should Reply upon the Devil as a worthy Woman once in the midst of many Temptations did, Satan, if thou hast any thing to say about me, do not molest me, a poor weak woman, with it; but go to my Advocate, the Lord Jesus Christ, and see whether He cannot answer thee.

V. There are many Wounds upon the Conscience, which are but the Pain of the New Birth, whereby the Picture of the Lord Jesus Christ, is forming in the Soul. When 'tis thus, then as our Lord said, about the Sickness of Lazarus, Joh. 11. 4. This Sickness is not unto Death, but for the glory of God; so I may say,

These wounds are saving, rather than mortal wounds. Now, you may give a shrow'd guess, whether your wounds are the pains that use to accompany the Conversion of a Sinner, by sundry Circumstances. Particularly; Are you wounded with Convictions of such Sins, as Reprobates are very rarely concerned about? Is it Original Sin, that gives you Trouble? and are you in Horrors about that Natural Contrariety to God, and Enmity and Prejudice against the Interests of God, which you were born into World withal? Are you Troubled about Concealed Sins? and about such Faults as none but the All-seeing Eye of God has been a witness of? Are you Troubled about Spiritual Sins? and about your Pride, your Sloth, your Envy, your Discontent, your Unfruitfulness, and your Worldly-mindedness? I would add, Are you Troubled because you are so selfish in your Trouble for Sin? lest you have not Respect enough to God, in your Trouble? I think I can tell you, where 'tis probable you had such wounds as these; you may give this Account of them,

55 - *The Cause and Cure of a*

them, *These are wounds which I have Received of the best Friend in the world.* They seem to be given by the Spirit of God; with a Design to make New Creatures of you. The wounds have the appearance of a most hopeful Digestion in them; and in your Valley of Trouble you have a Door of Hope. O you may Rejoyce in such Wounds as these; for as 'tis said in Joh. 16. 21. *A Woman travailed, but as soon as she is delivered she remembers no more the anguish, for joy that a man is born into the world;* so, all this Trouble will shortly vanish, when you see that God has thereby been only fetching you from the first Adam, and grafting you on the Second; when you see that God meant it unto Good, even to save your souls alive. All is well with you, because 'twill End well: yea, the Spirit of Adoption will shortly bring it unto an End; and the End will be, Joy unspeakable and full of Glory.

VI. *The Lively Exercise of Grace, is a like y Expedient for Ease, under such wounds upon the Conscience.* Indeed there are many Disconsolate Souls, who

manifestly

Wounded Spirit.

57

manifestly show, and prove, that they
have the Grace of God, in the Darkest
of those Hours, wherein they imagine
otherwise. They are Wounded with
Suspicious, Yea, with Conclusions, that,
Their Hearts are not Right in the sight of
God: And yet at the very same Time,
How Sorry are they, if any thing have
been done by themselves or others, which
God may be offended at? How Afraid
are they lest the Name of God should
come to suffer by themselves or others?
That which makes Hell it self to be so
dreadful to them, is, because the Blessed
God is Blasphemed there. If God would
ask them, whether He should grant them
this Priviledge, Never to Sin against Him
any more; O their Hearts within them
would Leap and Spring at the Tidings
of such a Favour; neither would they
reckon the Riches of Ten Indias Com-
parable thereunto. Indeed! Is this the
frame of thy Soul? Then thou art al-
ready, A Saint of God! And why dost
thou admit any Wounds upon that New-
born, High-born, Sanctify'd Soul of
thine? Cheer up, man! Thou art writ-
ten in the Lambs Book of Life, and the

58. *The Cause and Cure of a*

Lord Jesus is at this Day Interceeding for thee, among those that have already, *Believed unto the Saving of the Soul*. But I now take leave to add, That for a man to come unto some such *Gracious Exercises*, is the way for him to bring his Wounds unto a very Gracious Issue. The most Wounding Thought of many a Soul, is, *I am still a Stranger to the Grace of God*; If their having a Principle of Grace in them, were put out of Doubt, the Wounds would cure immediately. Now, if you would make your *Enjoyment* of that Grace Unquestionable, do it by the *Exercise* of that Grace. *Repent, Move, Walk*, and that will demonstrate that you *Live*. Do you doubt, *Whether you have Believed*? Then Endeavour immediately to do it over again; Again commit your *Labouring and Heavy Laden Souls* into the Hands of the Lord Jesus, to be Saved in His own *Glorious Way*. Do you doubt, *Whether you have Repented*? Then Endeavour immediately to do it over again; Again Lament and Bewail your many Sins against all the Ten Commandments, and with Proper Engagement

gagements, ask the Divine Help, against your Continuing any longer in them. If you doubt Whether you Love your Maker, put it out of doubt, by your Immediate Consecration of your selves unto Him, and Contriving what you shall do for His Honour in the World. And, if you doubt whether you Love your Neighbour, put it out of Doubt, by your Immediate Visiting & Relieving some of them whose Necessities call for your Assistences, and by your hearty Praying for the best Prosperity of those very particular Persons that have done you, most of Injury. This would be a far better way to satisfy your Doubts, then for you to Live never so long, upon your Past Attainments in the Grace of God: though God forbid that the most necessary Exercise of Self-Examination should be laid aside. But let me add this One thing more; sometimes One Signal Sallery and Effort of Soul, this way, may leave the Soul, in an Everlasting Peace. I have met with such a passage, in the private Papers of a Great Person, who is now with God; That he was in much darkness of Soul, till he came to say, with Tears in

20. The Cause and Cure of a

Prayer before the Lord, O That God would not deny me an Heart to Bless Him and Love Him; and that He would never Leave me to Blaspheme Him, that is so Holy and Just and Good, though I should be Excluded from His Presence, and go down into the Darkness of Discomfort for ever more! And this presently gave him, those Relentings of Soul, the Effects of which abode with him to his Dying Day.

VII. Oftentimes a Misunderstood and a Misapply'd Scripture, is the Cause of Wounds in the Conscience; but in that Case, the mistakes are quickly Rectify'd. I suppose, there was a Presence of Scripture in it, when that Poor Woman of whom Junius (as I Remember, tis He) tells us, was Torn to Pieces, with a Wounded Soul, because of her having Eaten Flesh upon a Popish Fasting Day. It is indeed a Common thing, for People to Wound themselves, by their Unskilful Handling of the Two Edged Sword; but I would advise them, then to Consult those, whose Lips Pre-serve Knowledge, that they may be well-informed about the Meaning of a Wresterd Scripture.

Wounded Spirit;

Scripture. T'were Endless for me to quote the One half of the Scriptures, by the *Abuse* of which, men Wound their Consciences ; Yet I'll touch upon Two or Three. As now ; Many do Wound their Souls, by a Wrong sense of that Scripture, in Rom. 14. 23. *He that Doubteth is Damned.* They find themselves full of *Doubts* about themselves, and so they Wound themselves by thinking, *The Bible says that such People shall be Damned.* But I answer, The Bible says no such Thing ; Pray Read the whole Verse, and you'll see the meaning to be only This ; That if a man have a *Doubt* about the Lawfulness of a thing, (as many then had, about the Lawfulness of Eating Swines Flesh) and yet ventures upon the doing of it, he makes himself worthy of *Damnation*, by the Sin which he commits ; for Whether it be really a Sin or no, yet unto the Doubting man, it is a Sin ; and every Sin is a *Damnable Evil*. Yea, our Translators of the Bible have, therefore among your *Marginal Notes*, very Prudently put in the sense of, *He that Doubteth*, by saying, *Or, he that discerneth and makes*

a Difference between Meats ! Againe many do Wound their Souls, by a wrong sense of that Scripture, in 1 Cor. 11. 29. *He that Eats and Drinks Unworthily, Eat and Drinks Damnation to himself.* They count themselves Unworthy of such Priviledge as the Sacrament of the Lords Supper, and so they Wound themselves either by staying from that Ordinance or vexing after it, with a Jealousy of their own Damnation being therein seal'd unto them. But I answer, We are all Unworthy ; yet the Damnable Unworthiness is not the Subject by whom, No, tis of the Manner in which the Eucharist is Received. For a man to Communicate without Seriousness, Attention and Affection, and as if he were taking only Ordinary Bread and Wine, this tis to Eat and Drink Unworthily. And though this deserves Damnation, yet it is rather some Judgment in this World, which is therein threatened ; and such a Judgment as God men sometimes incur by that Discipline. Once more, many do Wound their Souls, by a Wrong sense of that Scripture, in Prov. 15. 8. *The Sacrifice*

Against the Wicked is an Abomination to the
 Lord. They cannot say, that they are
 not Wicked; and therefore they so
 Wound themselves as to neglect Praying,
 Hearing, and all the means of God. My
 Answer to them is, That be they never
 so Wicked, this will not Release them from
 their Obligations to wait upon God, in
 a way of Praying to Him, and Hearing
 from Him. Even a Simon Magus him-
 self is to do so, that he may be Recove-
 red out of his Wickedness. But besides,
 We are to distinguish between a *Resolved*
 Wicked man, and a *Returning* Wicked
 man. If you are still *Resolved* upon a
 Course of Rebellion against God, All
 that you do in Religion is but an *Ab-*
omination; and yet it will be rather
 a Worse Abomination for you to do No-
 thing at all. But if you have any Incl-
 inations to be *Returning* from your Evil
 ways, Why then, Return unto Me, saith
 the Lord. Go on in this Return. Ours
 all you do to be an Abomination, in
 your mean Opinion of it. Yet go on
 to do as well as you can; You'll find,
 The King of Israel, is a Merciful King. I
 do for that Scripture, in Heb. 10. 16.

64. *The Cause and Cure of a*

If we sin wilfully, after that we have Received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; which Text has been a Dagger, at the Heart of many a wounded Sinner; be sure, it cannot mean all Sinning, with the Consent, yea, or with the Delight of the Will, by such as have been Enlightned. It seems to mean such a *malicious Backsliding* from the Profession of Christianity, as few, if any, that are terrified about it, can be charged with. Many more Misinterpretations have been made by those that first have *Rack'd* the Scriptures, and thereby have put their own Souls upon the Rack; but I may not now dwell upon them.

VIII. There are certain *Unwarrantable Courses*, which wounds on the Conscience, have driven unhappy and unwary people to; but we should all be cautious how we follow them. To specify particularly, There are very sinful Series to which many people have been driven, by wounds upon their Consciences. A wounded Soul has before now thrown a Glass against a Wall, saying, *As sure as this breaks I am a damned*

creature

Creature ! But tho' God very strangely preserv'd the *Glass*, yet it was a very great Impiety to put the matter upon such a *Trial*. Nor is there much less Impiety, in those *Divinations*, which 'tis usual for a wounded Soul to fetch from the *Bible*, about its own *Eternal State*. As the Ancient Pagans, would from the first verse, that casually occur'd, unto them, at their opening of *Flomer* or *Virgil*, gather what Successes would attend them in their Enterprises; thus there are many people, who in their gloomy Hours, will permit their *Bibles* to fall open, and from the first place which they cast their Eye upon, they'll conclude either *well* or *ill* about themselves. I beseech you, to use no such *Conjurations* ! Indeed if a Supporting Sentence of the *Bible* be suddenly brought unto us, by the Providence of God, without our looking after it in such a way, and with such an end, we may be humbly thankful for it; and yet we may not build upon it more than it will bear; for, if I misremember not, One that was to *Dj*, as he had *Liv'd*, an infamous Bigot for the Pope of Rome, going

going to his Execution, begg'd of God that He would send him a Text that might now give him some Support; and immediately letting his New Testament fall open, he lit upon that, in Joh. 14. 5. *I have Glorify'd thee on Earth, have finished the work which thou gavest me to do. And now, O Father, glorifie thou me with thine own self.* I do not now think that this was enough to assure him, that he had Glorify'd God on Earth, or should be Glorify'd with God in Heaven. The stress of a precious and immortal Soul, is too vast a thing to be laid upon such an Accident. Suppose the First Place, which ten times ever Falls you in the face, upon your opening of your Bible be, *Thou art in the Gall of Bitterness and in the Bond of Iniquity*; or, *He that made them, will not have mercy on them, and He that formed them will show them no favour*; it would not prove you to be one of them; wherefore I do again say, Do not look upon this Bottom, as able to bear Conclusion of an Eternal Consequence. But, there are likewise very cruel *Self-Murders*, whereto the wound on peoples Conscience

nees have driven them. Such a Con-
ternation is upon them, that they cannot
set upon any other Project for their
own Repose, than that of Hanging,
Drowning, Stabbing Poysoning, or some
such foaming piece of madness. But
in Gods Name, Think again, before you
do so vile a thing! By whose Impulse is
it, that you are dragg'd unto his cursed
Business? Truly, 'tis a more than ordi-
nary Impulse of the DEVIL: whereof I
have seen most prodigious Evidences.
One that came to me, with a wounded
soul, after all that I could plead with
him, left me with those words, *Well, The
Devil will have me after all!* And some
Company just then hindring me, from
going after him, as I intended; ere I
could get at him, he was found sitting
in his Chamber, Chok'd unto Death
with a Rope, which Rope nevertheless
they found not about his Neck, but in his
Hand and on his Knee. The sensible
Absence, which the Devil has frequent-
ly among us, given to these un-
natural Extraneous, does manifestly show that he
who Dog'd the Slave into the Deep of
Hell, is the same that compels persons to
be

be so much worse than *Swine*, as to kill themselves. These doleful Creatures we have seen sometimes *Hang* themselves to Death, while their *Feet* are yet upon the Ground; yea, by a *Line*, which has presently broken, and yet left them Dead. And I think, some that have bin found and fetch'd, before their Life was wholly Extinguish'd in them, have confess'd unto me, to this purpose, *That they had no sooner given the first stop unto their Breath, but they presently lost all sort of Sense; only they felt such a Load immediately upon their Shoulders, that they could not help themselves, though their Knees were upon the Floor all the while.* Moreover, the strange Obstructions that are given to mens coming into a probability of Deliverance from their Hurries, do further manifest, that the Armies of *Hell* are herein beleaguering of them. How often have people been at a Ministers Door to have spoken with him, but having no power to knock, they have gone away and laid violent hands upon themselves! People at the Threshold of the very *Meering-House*, have had a forcible and furious kind of whisper made

Wounded Spirit.

59

into their minds, that they must be gone to some other Congregation; but at length overcoming their Invisible Pull-backs, they have come in; and a large part of my Sermon has been to dissuade any hurried Souls from the *Murdering* of themselves; which God has blessed unto the Saving of them. It seems the bloody *Demons*, had unto their vexation, some way learnt, what I was to Preach about! The Result of all these is thus much; since 'tis the *Devil* which puts you upon thus wronging of your selves, O do not Resign your selves unto the Conduct of that Hellish *Murderer*. Are the *Devil's* Hands then so desirable, that you will needs throw your selves into them, while the Hands of the *Saviour* are yet open to Receive you, to Relieve you? I must call upon you, as in Act. 18. *Do thy self no Harm?* If you go on to the Dispatch of this Diabolical Business, you must unavoidably perish in the *Vengeance of Eternal Fire*; you do but *Leap into the Fire*, when you thus go to *Leap out of the thing* that now Afflict you. Whereas if you would have a *little Patience*, all might yet be well; you

G

may

70 *The Cause and Cure of a*
may yet be happy, both in this, and
in another, a better world.

IX. Perhaps many a man that has
Wounds upon his Conscience, might
upon Examination find, that they are
Wounds without a Cause. Of such Chri-
stians, I may say, as the Poet says, of
Husbandmen; They were, *Falices nimum sua si bona norint.* 'Tis possible that
you have upon you the Marks of, A
Soul bound up in the Bundle of Life; and
I suppose your Wounds would soon close
of themselves, if you could once per-
ceive those Marks upon you. I will then
lay before you, two or three Undoubted
MARKS of a Soul Renewed by the Spirit
of God.

The First MARK.

Are you brought unto a most High Esteem
and Value of all that Salvation, which the
Lord Jesus Christ, is the Author of?

Can you cordially say, like the Apostle
in Phil. 3. 8, 9 I do count all but as Dung,
that I may win Christ, and be found in
Him, not having my own Righteousness,
which is of the Law, but that which is
through the Faith of Christ? Is the Lord
Jesus Christ upon all Accounts, the Re-

Wounded Spirit.

77

and
has
night
are
Chri-
, of
imi-
that
, A
and
lose
per-
hen
ed
irit

great and Refuge of your Souls? Do you Repair still unto Him, for Grace, for Glory, for all that is Good? When you Look upon his Atonement, upon his In-struction, upon His Government and Proce-ssion, do your transported Souls fall to wishing, *O that I might have all of this!* Are you for a whole Christ? And as that Christian and Learned Jew, a while since Expired with such a Groan as that, *Not Barabbas, but Jesus!* thus do you, most heartily say, *A Jesus rather than all the Delights of this Evil World!* Rather let me lose all this world; than go without a Jesus for my Soul!

The Second MARIE.

Are your Hearts Conquered unto the Quick Cross-bearing of a Godly Self-Denial? Have you Con'd that Lesson, in Mat. 16. 24. *Let a man deny himself, and take up his Cross?* Are you made willing to bear th^e portion of Affliction by which God will have you to be Conformed unto the Lord Jesus Christ? Had you rather be Afflicted than be left Strangers and Stragglers, from the Statutes of the Lord? Had you rather have a sickly Body, than have Leanness sent into your Soul? Had

72 *The Cause and Cure of a*

you rather be among the *Poor*, in this *World*, than miss of being *Rich in Faith*? Had you rather go without the *Praise of Men*, than be a *Kissel of Dishonour*, before the Lord? If you find that God by *Afflictions* does bring you nearer, and make you *liker* to Himself; can you heartily Bless him on that Account? And are you willing that the Lord Jesus Christ, should have the mixing of that *Bitter Cup*, with which He will make a *Medicine* for this Health of your Souls? Do you leave it unto Him, to choose what *Sorrows*, what *Beckavements*, what *Chastisements*, He shall judge most suitable for you? can you say, *The Will of the Lord, and not mine, be done!*

Brethren, If you have these *Marks* upon you, I do assure you, they are, *The Marks of the Lamb*. All the *Angels* in Heaven would be willing to wait upon the Soul that has these *Marks* upon it. I say, *Go in Peace*; Thou art born to dwell among the *Angels* of God for ever; and thou art a *Citizen of Zion*, that shall never be moved. Go take the *Word of God* into thy Hands, and *lift up thine Eyes* upon it; *Look Northward*, and

and Southward, and Eastward, and Westward; Look thro' both Testaments; All the good that thou seest, unto thee will God give it, for ever and ever! But if the sight of these Marks do not Raise your Souls out of your Disconsolations, because the Spirit of God still with-holds that perswading and Enforcing Operation of His, without which no sight will give you a Long-Lived Joy, let me by way of Appendix here, entreat you to Examine, like her of old, when things within seem'd amiss, *Why am I thus?* Has the Lord no Controversy with you! which He sometimes has even with his own Children: Hath the Beloved of your Souls met with no unkind Carriage, that He Frowns upon you? O do like the Lamenting Church, *Let us search and try our ways, and Return unto the Lord.* Have not you Relapsed into some Old and Gross Iniquity? Do you not keep at a Distance from God, being Little and Formal in your Devotions? Have you not been too prone to Live upon Creatures, and let some Idols have the Dependence and Affection which is due to God alone? Perhaps you are not vigorous enough

G 2

44 *The Cause and Cure of a*

enough to subdue some *Canaanites* in your Souls? or you have Declined in your Zeal for Communion with God and *Left your First Love*. Perhaps you have been too confident of and in yourselves; and you have not Lived so entirely upon the Lord Jesus Christ, as you should have done. See whether there be not something amiss in you upon these Accounts. Yea, Take a Catalogue of Sins against all the Commandments of God; and if you find any of those prevailing in you, cast them all Over-board, by all the methods of a true Mortification; that so your Storms may cease. I say, *What Peace will this continue?*

X. Finally, If a man have Wounds upon his Conscience, let him Open the Wounds, that they may not Rankle and Fester in him. Said the Psalmist, in *Psal. 32. 3. When I kept Silence, my Bones waxed old, through my Roaring all the Day long.* Have you any Wounds? Be not Silent under them. Confess to God; Let Him see you Spreading all your Sins, and all your Ails, before His Majesty; and in Secret Places before Him.

Him, Uncover all your Wounds. Let the Lord Jesus Christ, our High-Priest, see all your Leprosy. Confess to Man too. When any Man have been Privy to the making of your Wounds, let those men also see the Dressing of them, that so the Lord may be Glorify'd. Yea, or if your Sins have like Jonahs, or like Achans, procured Wounds unto other men, you must then let the Sufferers hear you, Confess and gave Glory to God. And even the most Hidden Case that grieves you, if you can't otherwise have ease, go tell it unto some faithful man of God, who will keep it as Private as if it had been told unto God alone. & who may from God entertain you with Words fitly Spoken. In short; You did Wound your selves by Taking the Divels Counsil; do not now Slay your selves by Keeping it.

And methinks, I now see poor Wounded Souls, most affectionately Opening unto us, the Wounds that are upon them. They have many things to Object by which their Consciences are cast into a most uneasy Posture. And, if the Good God will please to help in doing

ing the work of a *Barnabas* unto them;
I would now Endeavour the Satisfying
of them.

RESOLUTIONS.

1. My SINS have been Extraordi-
narily Circumstanced, for the Blackness,
and the Vileness of them; they have been
Enhanced with monstrous Aggravations.
No Sins like my Sins.

I Reply. Yet after all, you may find
Mercy with that God, who is Ready to
Pardon, that God who will abundantly
Pardon, that God who forgives Iniquity,
Transgression, and Sin. Is it not the
Word which God speaks unto the Pe-
nitent, in Isa. 1. 18. *I though your Sins be*
as Scarlet, they shall be as White as Snow,
though they be Red like Crimson, they
shall be as Wool? Yea, Let me tell you;
some that have committed as bad, and
the same, Sins as you have done, are
this Day in Heaven among the Spirits
of Just men made perfect. God has ca-
ken Orbs before you, from the Lowest
Abyss of Sinfulness, and Wretchedness,
and given them to behold His Face in
Glory. I pray, What is become of *Ma-*
nasseth and *Mary Magdalene*? Go Read

Wounded Spirit.

77

1. Cor. 6. 9, 10, 11. --- and be Astonished.
Is it the Sin of *Uncleanness*, which ha's
Wounded you? Yea, but you know,
By *Faith Rahab the Harlot Perished not.*
Is it the sin of *Thevery*, which has
Wounded you? Remember, *The Thief*
on the Cross. Is it the Sin of *Murder*;
have you, *Slain a man to your Wounding?*
Why, some of them that shed the Blood
of the Lord Jesus Christ Himself, had
that Blood at last savingly Sprinkled on
their Souls, and have a *Crown* bestow'd
upon them, from Him whom they Nailed
unto the Cross. What became of *Paul*,
who could say, in 1 Tim. 1. 13, *I was a*
Blasphemer, & a Persecutor, and injuri-
ous; but I obtained mercy. *Witchcraft*
it self had been your Crime,
yet might your *League* with *Satan* come
to be Annul'd, and your Soul rescued out
of that *Abaddons Clutches.* There was
a *Witch* once Executed in this Land,
which very Hopefully went out of the
World, Relying upon that Word, in
Zech. 13. 1. *There is a fountain: for open*
for Sin, and for Uncleanness. Poor Soul,
whatever *Filthiness* thy Sins have pollu-
ted thee withal, there is enough in the
Open

78 *The Cause and Cure of an
Open Fountain to do it all away.*

*11. I Fear, I have Committed the
UNPARDONABLE SIN; and then
am utterly beyond the Reach of all Mer-
cy for ever.*

*I Reply. That very Fear is an Ar-
gument of the Contrary. They that
have Sinn'd Unpardonably, do not use to
Fear that they have Sinned so. No.
This Fear is rather most Commonly
found in such, as God Himself is graci-
ously at work upon; and such as are
not far from the Kingdom of God.
Moreover, If you carefully Read Matthe
12. 31. and Heb 6. 6. You will pre-
cisely Perceive th' Unpardonable Sin to
be made up of these Three Ingredients.
First, There is in it, a *Blaspheming* of
some Special and Evident Operations pro-
duced by the Holy Spirit of God. Sec-
ondly, There is in it a *Persecuting* of
such as are fill'd with the Holy Spirit
of God, because of their being so. And
Lastly, This is done by *Eliminated Ap-
plications*, and by such who do Wittingly,
Wilfully, Spitefully in what they do.
I am verily Perswaded, There is not
One of the many Hundreds within these
Walls,*

Walls, but what is yet clear from this Great Transgression. Yea, I am certain, I will be a Great Transgression for any one of you all, to say, I am certainly Guilty of that Sin; so to think, seems utterly Inconsistent with the Duty of Repentance, which every man Living is by the Gospel oblig'd unto. If still you will Suspect, I'll only demand this of you; When you take a man to be a Good man, have not you a Love to that man? and is not the Ground of your Love, the Goodness of the man? Well then, Whatever your other Sins have been, I think, I may boldly tell you, the Sin against the Holy Ghost, is not one of them!

III. I am afraid the DAY OF GRACE, is over with me; and that the Spirit of God has done Striving with my Soul.

I Reply, The Spirit of God is yet Striving with you, in Causing you or Leaving you to be thus Afraid. These are some of the Pains, which the Spirit may be taking, to bring you home unto God. Moreover; Your Day of Grace will never while you have a Day of Life.

be over so, that you ought not always
 to Attempt Returning unto the Lord.
 Pray then, Attempt it *Now*! Who
 knowes, but the Grace of God may Pros-
 per your *Attempt*? I affirm this; 'Tis
 a Great Iniquity for any man alive, Pre-
 sumptuously to Conclude concerning him-
 self, *My Day of Grace is over*. I do in
 the fear of God Exhort you and Be-
 seech you, to beware of **THAT SIN**,
 you have had other sins enough already.
 Besides, if you have any *Sollicitous*
Thoughts about your Soul, while you
 have no Deadly Distress upon you,
 otherwise, 'tis very sure that the *Day*
of Grace is not over with you. 'Tis *Day*
time yet; Beho'd, the Golden Serpenter is
 yet held out; you should not say, *All*
too late! I say then, Although you have
 continued perhaps, many years a *Barren*
Fig-Tree in the Vineyard of God, there
 may yet be some *Good Fruit* upon you
 before you fall. And although you have
 not only been old Sinners, but old *Ex-*
communicates too, yet, *After* so long a Time the
 Lord says, *To Day if you will Hear*
my voice! It is a memorable Passage, in
Luc 4. 40. Now when the Sun was Setting

Wounded Spirit.

all they that had any Sick, with divers Diseases, brought them unto Him, and He laid his Hands on every one of them, and Healed them. Suppose then, thy Sin be nigh Sciting, yet bring thy wounded Soul unto the Lord Jesus Christ; be thy Wounds never so Inveterate, yet, Lord, if thou wilt, thou canst heal them all. Plead thus, and it is possible, He may say, I both can and will!

IV. I question whether I am among the ELECT of God or no? And if I am a Reprobate, it is in vain for me to take any care about my Soul.

I Reply; No man living may affirm or account himself to be a Reprobate. As for that Question, Am I an Eternally Elected One? it cannot be Resolv'd without another Question; which is, Am I an Effectually Called one? Nor may you touch that Question, unless thorough this. The Apostle says, in 2 Pet. 1. 10 Give all Diligence to make your Calling and Election sure? What are the Calls of the Gospel? Briefly, Renounce all those Idols, those Entanglements, those Dependences, which are inconsistent with the way of being saved by Jesus Christ; And Embrace the Lord

32 The Cause and Cure of a

Jesus Christ, as the Redeemer, in whom there does all Fulness dwell. Now let your very Souls within you, obey such Calls as these; When the Lord says unto you, Seek ye my Face, be able to say with the Psalmist, *My Heart answered, Thy Face, Lord, I will seek!* This will render it indubitably clear, that you are among the *Elect* of God; and I pray, in what other way, would you, or can you, be inform'd about it? Besides, in lesser matters, None of you are so preposterous as to say, *I know not whether God have Decreed my Life to continue one week longer in the world; therefore I will do nothing for preserving, and maintaining of it.* Altogether as absurd is it for men to have their Hearts wounded, sinking, swooning, with Imaginations about the Election of God.

V. Sad and sore TEMPTATIONS do besal me, Thoughts full of the most horrendous Atheism and Blasphemy, are Darted into my mind; and I am urg'd unto such Filinies as are most Abhorrent unto my Soul. Surely, I cannot now be a Child of God!

I Reply, The Devil in these Temptations deal by you, as the Filthy Mistris of Joseph did by him; first he Tempted you

Wounded Spirit.

83

you to those things whereof you say:
How can I think of such a wickedness; So
then he cries out upon you, as the Per-
petrator of that very wickedness; 'tis
just like the Devil! You may still be a-
mong, *The Dearest Children of God*, not-
withstanding such a Grievance; yea,
rarely are any but, *The true Children of*
God, thus Aggrieved, and such as the
Devil perceives, will much *Lay to Heart*,
what they find amiss in their Hearts. Did
not one, upon the Devils Instigation, say
to Job himself, *Curse God?* was not *Paul*
himself *Buffeted*; as Great and Old Inter-
preters conceive, by *Suggestions of the*
Devil? Yea, was not our Blessed JESUS
Himself Tempted once to say, *I was the*
Devil is to be worshipped, as the Ruler of
the World! Horrible to be spoken! These
Musca Infernalis, or *Hell-flies*, as one of
the Ancients has called them, are sent
from old Belzebub, to buzz about the
Hearts of the best men alive. But ye
Haunted Souls, be assured; God will not
impute unto you, the *Thoughts* which
you are thus Grieved with. They are
the Devils Brats, and they shall be laid
at the Devils Door. *Frighted Benjamin*

This shot repeats the previous one, but with different lighting.

82 *The Cause and Cure of a*

Jesus Christ, as the Redeemer, in whom there does all Fulness dwell. Now let your very Souls within you, obey such Calls as these ; When the Lord says un'to you, Seek ye my Face, be able to say with the Psalmist, My Heart answered, Thy Face, Lord, I will seek ! This will render it indubitably clear, that you are among the Elect of God ; and I pray, in what other way, would you, or can you, be inform'd about it ? Besides, in lesser matters, None of you are so preposterous as to say, I know not whether God have Decreed my Life to continue one week longer in the world ; therefore I will do nothing for preserving, and maintaining of it. Altogether as absurd is it for men to have their Hearts wounded, sinking, swooning, with Imaginations about the Election of God.

V. Sad and sore TEMPTATIONS do besal me, Thoughts full of the most horrendous Atheism and Blasphemy, are Darted into my mind ; and I am urg'd unto such Villanies as are most Abhorrent unto my Soul. Surely, I cannot now be a Child of God !

I Reply, The Devil in these Temptations deal by you, as the Filthy Mistress of Joseph did by him ; first he Tempts you

Wounded Spirit.

83

you to those things whereof you say;
How can I think of such a wickedness; &
 then he cries out upon you, as the Per-
 petrator of *that* very wickedness; 'tis
 just like the *Devil!* You may still be a-
 mong, *The Dearest Children of God,* not-
 withstanding such a Grievance; yea,
 rarely are any but, *The true Children of*
God, thus Aggrieved, and such as the
Devil perceives, will much *Lay to Heart,*
 what they find amiss in *their Hearts.* Did
 not one, upon the Devils Instigation, say
 to *Job* himself, *Curse God!* was not *Paul*
 himself *Buffeted,* as Great and Old Inter-
 preters conceive, by *Suggestions* of the
Devil? Yea, was not our Blessed **JESUS**
 Himself *Tempted* once to say, *That the*
Devil is to be worshipped, as the *Ruler of*
the World! Horrible to be spoken! These
Muscae Infernals, or *Hill-flies,* as one of
 the Ancients has called them, are sent
 from old *Belzebub,* to buz about the
 Hearts of the best men alive. But ye
 Haunted Souls, be assured; God will not
 impure unto you, the *Thoughts* which
 you are thus Grieved with. They are
 the *Devils Brats,* and they shall be laid
 at the *Devils Door.* *Frighted Benjamin*

may be ready to own, that the Cup in the Sack, was of his own laying there; but our Eternal Judge will not so determine it. We shall not be condemn'd for Weeds thrown over the Wall, into the Garden of our Souls, if we do not there cherish them, and nourish them. Wherefore let every such *Thought* beget in you a *Thought* with a *Prayer*, just contradictory therunto; Let your *Ejaculations* be as many as your *Hideous Thoughts*, and so many *Contradictions* of them. So in some while you'll tire the Devil out, & make him give over wounding you with his *Fiery Darts*.

VI. *I have had No remarkable TERRORS* battering and amazing of my Soul; and therefore I suspect that I am still an Unconverted, and so a miserable Sinner.

I Reply. It seems you have some Now! And so it is, they that have but few and small *Terrors* in their first Conversion, are to have many afterwards. Indeed, all Converts have not their *Terrors* alike. *The Spirit Blows*, as *Where*, so *How*. He *Will*. Every Convert has the same *Millation* of Soul for the Substance, but not for the Measure of it. No one man

is a full Copy for Every Man. We do not suppose that *Menasseh* and *Samuel*, had alike *Terrors* in their Conversion. Sometimes the Lord *Jesus* makes his way in a *Thunder* and a *Tempest*; but sometimes He makes his way, with a *still voice*, to the Souls of Men. We find in *Jude 22, 23.* Some are to be Saved with *Compassion*, and others with *Fear*. There are some that like the *Gao'er*, are put upon *Trembling & Roaring*, and saying, *What shall I do to be Saved?* But there are others that have no more to be said of them, except just what was said of *Lydia*, *The Lord has opened their Hearts!* If some can tell, the *Time*, the *Place*, the *Mean* of their being brought out of their *Unregeneracy*; this can be done by few that have had the *Restraints* of a *Religious Education* upon them; all their *Dayes*; the Lord *intensely* steals into their *Hearts*, & the most that they can say, is, *This I know, that I was Blind, but now I see.*

Is the *Scope* of a preparatory *Humiliation* attain'd upon you? The *Scope* of all is, to make you look upon the Lord *Jesus Christ*, as, *The one thing Needful.*

This shot repeats the first one, but with different lighting.

84 *The Cause and Cure of a,*

may be ready to own, that the Cup in the Sack, was of his own laying there; but our Eternal Judge will not so determine it. We shall not be condemn'd for *Weeds* thrown over the Wall, into the Garden of our Souls, if we do not there cherish them, and nourish them. Wherefore let every such *Thought* beget in you, a *Thought* with a *Prayer*, just contradictory thereto; Let your *Ejaculations* be as many as your *Hideous Thoughts*, and so many *Contradictions* of them. So in some while you'll tire the Devil out, & make him give over wounding you with his *Fiery Darts*.

VI. *I have had No Remarkable TERRORS* battering and amazing of my Soul; and therefore I suspect that I am still an *Unconverted*, and so a miserable Sinner.

I Reply. It seems you have some Now! And so it is, they that have but few and small *Terrors* in their first Conversion, use to have many afterwards. Indeed, all Converts have not their *Terrors* alike. *The Spirit Blows*, as *Where*, so *How* He *Lifteth*. Every Convert has the same *Humiliation* of Soul for the *Substance*, but not for the *Measure* of it. No one man

is a full Copy for Every Man. We do not suppose that *Menasseh* and *Samuel*, had alike *Terrors* in their Conversion. Sometimes the Lord *Jesus* makes his way in a *Thunder* and a *Tempest*; but sometimes He makes his way, with a *still voice*, to the Souls of Men. We find in *Jude 22, 23*. Some are to be Saved with *Compassion*, and others with *Fear*. There are some that like the *Gao'er*, are put upon *Trembling & Roaring*, and saying, *What shall I do to be Saved?* But there are others that have no more to be said of them, except just what was said of *Lydia*, *The Lord has opened their Hearts!* If some can tell, the *Time*, the *Place*, the *Mean* of their being brought out of their *Unregeneracy*; this can be done by few that have had the *Restraints* of a *Religious Education* upon them, all their *Dayes*; the Lord intently steals into their *Hearts*, & the most that they can say, is, *This I know, that I was Blind, but now I see.*

Is the *Scope* of a preparatory *Humiliation* attain'd upon you? The *Scope* of all is, to make you look upon the Lord *Jesus Christ*, as, *The one thing Needful.*

Are you come to *That*? Go on then, in using of the Lord Jesus Christ; better and further *Humiliations* will come, after your Faith in the Lord Jesus for them; you make a *Christ* of them things, if you dare not make use of your Saviour, because you think you have not had a sufficient proportion of those *Abasements*.

VII. God visits me with sure AFFLICTIONS, one upon the back of another; I am no sooner taken out of one Fire, but I am thrown into another; the Hand of God is every way against me; and he seems to count me for his Enemy.

I Reply, I see the Devil is a Coward! As he fell upon our Lord when He was Hungry, to make Him debate, whether He were the Son of God; so he falls upon us, when we are Tired, Feeble, Needy, and under Disadvantages; now he brings it into Dispute, whether we are the Children of God. But I pray, what says that God, from whom all our Afflictions come? He says, in Rev. 3. 19. As many as I Love, I Rebuke and chasten. Why, your AFFLICTION rather argues your ADOPTION, and you may well find, that the Kindness and Favour that

can he shewn you, is in those things which work for you, *An Exceeding and Eternal Weight of Glory*. Pray, Read: the beginning of the Twelfth Chapter to the *Hebrews*, and be Quiet! But if on the other side, you are fearful, that you are *Hated* by God, because you han't Affliction enough, the Rich *Abraham*, & the Great *Constantine*, will entreat you, to make no *hard censures* upon that which rather calls for your *hearty Praises*. And let me tell you; you live in such a World, that you need not long for AFFLICTION; 'twill come fast enough.

VIII. *I move on heavily in the Ways of God; I have NO ENLARGEMENTS in my Duties; I go Comfortless, and Spiritless from Day to Day; so that I think, I am, one utterly forsaken of the Lord.*

I Reply, But is the Lord all the While Forsaken by you? If not, all is Well. And I add, There but's no Temptation befallen you but what is Common to the best of men. 'Tis an Endless and indeed a Senseless, but yet an usual Round of Discouragements; for a Man to be Discouraged, and then for him to be

be Discouraged meerly because he find himself Discouraged. Are you inquisitive, Whether Good men ever use to have any Damps upon their minds? I answer, Yes, very frequently. One sayes of these things, They are Like Thistles; a bad Weed, but growing in Good Ground. Nothing in the World is more ordinary than, A Child of Light Walking in Darkness. When Mr. Dod heard one Complaining, That his Desertions were very Lamentable; and, What should be thought of such an One? He answered, What do you think of Jesus Christ, who could say, My God, My God, ! and yet also say, Why hast thou forsaken me? And I have Read somewhere (though I have now forgot, where) the Lamentations of a very Godly, as well as a very Learned Minister. Professing, Oh I often dispute, whether I know any thing of Christianity, but just the very Letters of the Name; I would say this further, Do you, Can you, Follow God in the Dark? Why this is the Greatest Sincerity, and Integrity. Have you Adherence, though you han't Assurance? Though you have no Enlargements to Revive, and even Re-ward

Wounded Spirit.

ward your Performances, do you still
Tug at them? Can't you find in your
Hearts to Leave off the Service of God,
though you are so sunk in the *Mire* that
you have much ado to get a Rep.
For-ward, Christ-ward, Heaven-ward.
While you, *Walk in Darkness* and see
no *Light*, are you still *Endying*, *A Walk*
with that God, who is Light? Although
God give you no *Glimsome Glimpses*
of His Good Will, nevertheless can you
say, *Lord, my Soul would follow hard af-*
ter thee? and, *Lord, I will not give over*
seeking, though thou shouldst never tell
me that thou Lovest me! I say then,
That God ha's Conferr'd upon you, a
thing that is more Considerable, than all
the *Rapturous Extasies* of a Joyful Soul.
A Soul Fixed, and Settled for God; and
an Heart Cleaving with full Purpose to
the Lord; A Soul bound for Heaven, in
such a Dark Voyage as *Paul* had, when
Sea or Star was not seen for many
Dayes: and a Soul, Pulling hard at the
Oar, while there is no Gale of Refresh-
ing Enlargements to fill the Sail, tis to
say no more of it; --- a Mercy that
cannot be duly valued.

IX: Never was there such an **HARD HEART** as mine. I cannot mourn. I have no Tears for my Sins; and therefore I am not among the Blessed ones, that shall be Comforted.

I Reply. Do you Mourn because you don't Mourn? This is the True Mourning in the World. Our Mourning for Sin is a more Spiritual and Rational kind of Mourning, than that more Sensitive Passion which is Employ'd upon a more Sensible Object. What though your Tears are not so plentiful? Have you an Hearty Dislike of every Sin? An Ocean of Tears do's not signify so much, as an Unreconcilable Dislike and Hatred, of all Sin, arisen in our Souls. And as for an *Hard Heart*, it is none but a *Soft Heart*, that feels it. See Ezek. 36. 26. If there be sense in the Heart, I am sure, there is *Flesh* in it. I pray God make you feel the *Hardness* of your *Hearts*, every day more and more; they will not be a whit the more *Hard*, for your feeling of it. Our Hearts are not *Harder* now, than they were seven years ago, merely because we perceive more

Wounded Spirit

Hardness in them. No, The Hardness abates as our Sense of it grows. We begin to have some Life in us, when we can sensibly cry out, O what an Hard Heart is this of mine! Pray, let us hear more of that.

X. Finally, My Heart is full of WICKED ENMITY against God. This heart of mine does Rise, and Rage against God, so that methinks I am rather a Devil than a man, and much less a Saint, before the Lord.

I Reply, Blessed be God, that you see this Enmity. If the sight be your daily and your forest Grief, then, I hope, this is but what the Apostle calls, The Flesh Lusts against the Spirit, and, The Law in the Members, warring against the Law of the Mind. Every man has this Enmity; but it is the prerogative of every Saint, that he sees it, beways it, bemoans it. I say then, Keep up your Combate against this wicked Enemy in your Souls. Meditate upon the Sovereignty of God, and upon the Unreasonableness of any Creatures pretences to give Law or Cause unto Him; until you find your own Will sweetly melted into

This shot
one, but with different lighting.

90. *The Cause and Cure of a*

IX. *Never was there such an HARD HEART as mine. I cannot mourn; I have no Tears for my Sins; and therefore I am not among the Blessed ones, that shall be Comforted.*

I Reply. Do you Mourn because you don't Mourn? This is the Truest Mourning in the World. Our Mourning for Sin is a more Spiritual and Rational kind of Mourning, than that more Sensitive Passion which is Employ'd upon a more Sensible Object. What though your Tears are not so Plentiful? Have you an Hearty Detestation of every Sin? An Ocean of Tears do's not Signify so much, as an Unreconcilable Dislike and Harred, of all Sin, arisen in our Souls. And as for an Hard Heart, it is none but a Soft Heart, that feels it. See Ezek. 36. 26. If there be sense in the Heart, I am sure, there is Flesh in it. I pray God make you feel the Hardness of your Hearts, every day more and more; they will not be a whit the more Hard, for your feeling of it. Our Hearts are not Harder now, than they were seven years ago, meerly because we perceive more Hardness.

Hardness in them. No, The Hardness abates as our Sense of it grows. We begin to have some Life in us, when we can sensibly cry out, O what an Hard Heart is this of mine! Pray, let us hear more of that.

X. Finally, My Heart is full of WICKED ENMITY against God. This heart of mine does Rise, and Rage against God, so that methinks I am rather a Devil than a man, and much less a Saint, before the Lord.

I Reply, Blessed be God, that you see this Enmity. If the sight be your daily and your forest Grief, then, I hope, this is but what the Apostle calls, The Flesh Lusting against the Spirit, and, The Law in the Members, warring against the Law of the Mind. Every man has this Enmity; but it is the prerogative of every Saint, that he sees it, beways it, bemoans it. I say then, Keep up your Combate against this wicked Enmity in your Souls. Meditate upon the Sovereignty of God, and upon the Unreasonableness of any Creatures pretences to give Law or Cause unto Him; until you find your own Will sweetly melted into an

an Acquiescence in the Lords. Keep
fighting, The Battels of the Lord, a-
gainst every thing in your Souls, that
opposes His Authority; and use, The
whole Armour of God, in this Holy War.
Thus do, till you come to be Conque-
rers, and more than Conquerors; and un-
till you arrive unto the Triumphs of
that State, where All things do cease from
Troubling, and where the Wounded are at
Rest.

F I N I S.

